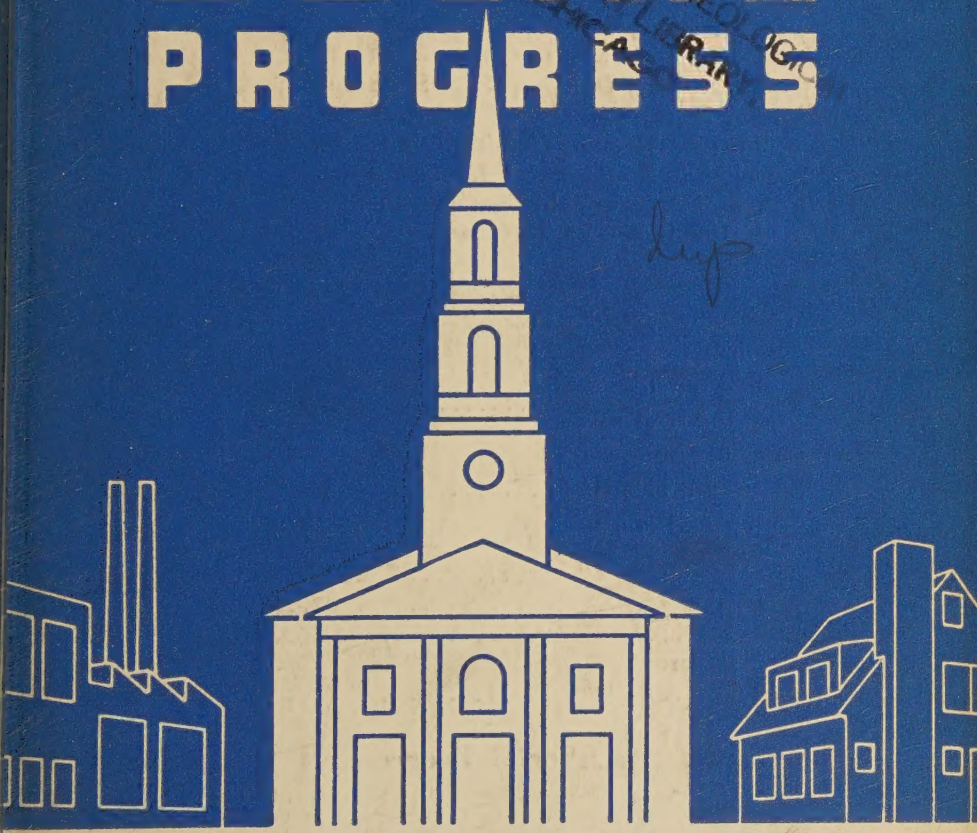
SOCIAL PROGRESS



General Assembly Number

MAY 1941

PRESBYTERIAN THEOLOGICAL SEMINARY LIBRARY CHICAGO

Table of Contents

Page

Articles

Where There Is No Vision, *by William Lindsay Young* 1
The Church in a Time of War, *by Adolf Keller* 3
The Rural Community and Its Young People,
by H. Y. McClusky and M. M. Chambers 6
Let Justice Roll Down as Waters, *by Norris C. Bakke* 9
Our Economics Meet Our Gospel—A Symposium: 12
What Say Presbyterians?, by Edgar A. Walker
The Salary Problem, by Harold Blake Walker
The Church as Employer, by J. Douglas Brown
Death on the News Stands, *by Charles J. Dutton* 19
Camp Community Service, *by Cameron P. Hall* 23

Editorial Comment

For Times Like These 24

Significant Statement

The Trial of Arle Brooks 28

Sanctuary

Meditation For This Hour 30

Departments

The Workshop 32
Study and Action 35
About Books 36
Facts and Figures 42
Current Films 47

Social Progress

Published monthly, except July and August, by the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church in the United States of America, at 1009 Sloan Street, Crawfordsville, Indiana. Entered as second-class matter at the post office at Crawfordsville, Indiana, under the Act of March 3, 1879.

Editors: Cameron P. Hall, Elsie G. Rodgers.

Editorial and Business office, 917 Witherspoon Building, Philadelphia, Pa.

Subscriptions 50 cents a year; three years for $1.25. Single copy, 10 cents.

Copyright 1941 by the Board of Christian Education of the Presbyterian Church in the United States of America.

Articles appearing herein furnish information on current issues, represent the personal opinion of the authors, and are not to be construed as declarations of official attitudes or policies of the Department of Social Education and Action.

SOCIAL PROGRESS

VOL. XXXI MAY, 1941 No. 9

Where There Is No Vision

By William Lindsay Young *

"WHERE there is no vision the people perish." With our genius for fooling ourselves we conclude that this simple, terse declaration was suited for the day in which it was written, but it does not apply to us in this modern age. If we were to honestly and frankly analyze our state of mind we would find that practically speaking we do not believe this scriptural pronouncement has any relevance to our time. We will not perish. We are too smart for that. With science we have mastered the techniques of wresting a livelihood from nature. We do not pray for health; we take the phenomena of disease into the laboratory, extricate the pernicious germ, find an ingredient that will kill it, and that is that. We do not pray for rain; we look to the skilled engineers who build dams, store up the waters from the hills, lay out irrigation projects, and make the desert blossom as a rose. God is no longer needed to preserve and protect us as a nation. Do we not have an abundance of natural resources? Are we not safe with the Atlantic ocean on the one side and the Pacific on the other? Are we not on the way to a two ocean navy? Just watch us when we complete our national defense program. Perish? Perish the thought!

May I suggest that you add your own subterfuges and rationalizations as you confront this ancient dictum and then face the facts realistically. There is solid truth in the witticism that we can fool all the people some of the time and some of the people all of the time but we can fool ourselves every day in the week. It is my deliberate conclusion that unless something is done to jolt us out of the rarified atmosphere of our dream world we will learn through tragic bitterness that it is

*Moderator, Presbyterian Church in the United States of America and President, Park College, Parkville, Mo.

just as true today as it ever has been that without vision we will perish. There are no ifs and buts in this statement. "Where there is no vision the people perish." It is a simple declaration of fact.

I grant there are many things man can do without God. The world is crammed with evidence to prove it. He can wage bloody war and send millions of young men to early graves; he can create millions of lonely widows and homeless, orphaned children; he can write so-called peace treaties which must be signed by the conquered foe at the point of a sabre, thus sowing the seeds of another holocaust; he can persecute minority racial groups and deny political minorities their God-given rights; he can manufacture bombing planes and battleships for the destruction of life and property and in the process the sons of Cain can reap their blood money; without God man can make life cheap, empty, disgusting, revolting, and unbearable. Yes, man can do many things without God, but in the end God is going to have the last word. Man is going to heed his voice, catch the vision of his world to be, work toward it, or perish.

A Montana boy came to town from the ranch for the first time in his life. His friends took him to the county fair and asked him to enjoy a ride on the merry-go-round. "No," he replied, "they ain't goin' no place." Motion without purpose, activity but no destiny, what is the use? When one's universe thus is devoid of purpose, it becomes a ceaseless merry-go-round, wooden, mechanical, monotonous. If, however, this world is "God's workshop," if we can envision him at the heart of it all, life becomes significant and radiant.

We need also a vision of the cruciality of the cross in Christian social reconstruction. The way to the city of God is not a path strewn with lovely roses and sweet perfume. It is our failure to see this that has led many to no end of excuses for failure. After all, we say, one must be patient with the weaknesses of human nature. The time is not yet ripe for insisting on certain changes for human betterment. As for war, well, it is the lesser of two evils. We do not accept the way of the cross as a social technique.

But the church has been most effective in those eras when it has suffered most. Our spiritual forefathers proclaimed a gospel which "turned the world upside down." We are inocuous because we have made the gospel one sweetly solemn thought upsetting to nobody. We are proud of our dignity and ability to maintain the good will of a world on the high road to tragic ruin. Let us not fool ourselves. A church without a cross can no more withstand the forces of evil today than Jesus could in the long ago.

The Church in a Time of War

By Adolf Keller *

THE new and comprehensive fellowship of the churches which has been founded following the World Conferences of Oxford and Edinburgh is put to a severe test in a time like this. There, the churches had the vision of their wider and stronger unity and of their common task in the world and started in this inspiration the Universal Council of Churches.

It is safe to say even in the midst of this war that the Church of Christ has not lost her great vision which rose before us at the world conferences. The spiritual fellowship of the churches has hitherto stood the test; she continues to have faith, to love and to preach the gospel of Christ as the sole salvation of the world. How can this faith express itself in a time like this? How can this spiritual attitude manifest itself in practical work?

The first task of the church at the present moment is certainly to preach the word of God even amidst the noise of the battles and the bombing of the cities, the eruptions of hatred and the last gap of dying men. The church universal tries today to bring the gospel where curses are envenoming the heart of men, where an ocean of despair is drowning every hope; into the prisoners camp, in many countries.

Another manifestation of the same ecumenical spirit is the care which the Universal Council of Churches is taking of the Christian refugees. The church has, however, not yet realized everywhere to the fullest extent the obligation which this tragedy of thousands of members of the church is imposing upon her.

An immense army of despair is moving from country to country at the present moment. We saw thousands of them in Switzerland. Thousands are living in most miserable conditions in French concentration camps, in barracks, or wandering along the road hunted by fear and despair, not knowing what their future will be. Thousands of these refugees must be fed, clothed, visited, maintained, comforted, before a new homeland can be discovered for them where they will be received and where they can build up a new existence. Thousands are already in America, but the main problem on the continent, in France, Germany, Poland, and in adjacent countries, is one of the first magnitude. We have to confess that the Jewish community did more hitherto for their members than the Christian churches. A constant appeal must,

*Professor at the University of Geneva, and general secretary of the European Central Office for Interchurch Aid and director of the Ecumenical Seminar in Geneva.

therefore, be made lest the church cease to be the church for a large part of their most unfortunate members.

Another task of the church at the present time is certainly to save lives, to feed the hungry and starving and to fulfil in the name of the Heavenly Father the daily prayer of millions: "Give us this day our daily bread!" The daily bread has become for many a problem of faith. This humanitarian task must certainly be tackled, not by churches alone, but by the whole of civilized humanity and especially by this nation which is wealthy enough to grant, in the name of God, the daily bread to millions of starving people. The question how this can be done without interfering in political or military aims, is a question of government, not of the church, a secondary question which must be taken up only after the first question has been answered, in principle, by the Christian in heart and conscience.

Yet the church as such has not simply a humanitarian task. What she does, she has to do in the name and spirit of Christ, and the church today has the organizations and the agencies for manifesting this spirit. What the European Central Office for Interchurch Aid in Geneva is doing for the suffering churches in various countries, what the Y.M.C.A. and Y.W.C.A. are practising in their relief centers, what the International Missionary Council is doing for the orphan missions, what specific denominational agencies are doing in one or another of these fields is surely a real expression of that spirit of universal love which has come into the world with Jesus Christ.

Nor should such a witness be confined, this time, to specific and limited denominational enterprises. Nearly all churches of Europe are today suffering churches; but they can be reached, even today, not simply in unoccupied countries but even in occupied countries. Such help has been sent since the beginning of the war to these churches without any complaint of loss or misuse.

The church at the present time must not neglect the coming tasks of building up a better world order and to find out what the contribution of the church towards it may be. Many study groups the Christian world over are dealing today with such fundamental questions as the following: What must the attitude of the church be in regard to the application of the gospel to the various fields of life? How may she influence the future international relations between the nations? What economic propositions have to be made in the name of international justice and good will for the future reconstruction of the world? What has the church to say in regard to social and educational problems?

The church is not waiting until the

world begins to build again but is already studying with new realism and with a reliable knowledge of facts, the problems which must be faced. The church will this time certainly be free of shallow optimism, and utopian idealism. This new realism is reckoning with the deep and appalling reality of sin but still more with the redemptive power of our God, who certainly is at work even in a chaotic time, to build his kingdom through Jesus Christ.

What may be the American contribution to this world-wide common Christian effort? The Christian world looks today toward America as toward the good Samaritan; a good Samaritan gifted not simply with a sympathetic understanding, but with a constructive spirit, inspired by justice. The few countries or churches on the continent which still can render help, cannot carry this burden alone. Switzerland with a Protestant population of 2,500,000 raised $120,000 a year ago for such help. The American contribution towards the sole relief organization of an ecumenical character amounted to $50,000; a disproportionate contribution.

There are specific tasks where American help is needed. Thousands of church buildings in Great Britain, France, Belgium, Holland, Poland, have been destroyed or damaged. Must they remain ruins? The recruiting of the ministry cannot be solved as hitherto for divinity schools have disappeared behind the iron curtain of invasion.

The continent needs a great evangelistic movement born from a spiritual insight into the healing forces of the gospel and into the deepest need of human souls. Such an evangelistic movement must spring up in these churches themselves with the tactful and truly ecumenical help of the American churches which seek not a harvest for their denominations but for Christ and his church.

The church of the future will again be poor. A poor church may have the vision of a truly social gospel as a class church could not have it. A poor church living near the poor will probably be more able to understand the social problems and to solve them. The churches have not yet sufficiently benefited from their social experiences. American impulse and methods combined with European depths of theological thinking and the experience of sufferings together, may become in their synthesis a new and mighty spiritual and social medicine for a sick world. The future of the ecumenical movement will not depend so much on questions of organization and theology as on the spiritual understanding and social cooperation between American and European Christianity; and, on the other side, on the humility and willingness with which the older churches will accept the contribution of the younger churches.

The Rural Community and Its Young People

By H. Y. McClusky and M. M. Chambers *

TODAY eleven millions of America's young people aged 16 to 24 live on farms and in villages. Although it has been some time since a majority of our total population began to live in cities and towns, even yet a slight majority of youth are rural. This is due to the fact that families have always been somewhat larger among rural people than among city dwellers, and this difference continues. Everywhere rural regions have a disproportionately heavy load of children and young people to be cared for and educated.

Agriculture is a great basic industry, but the advance of technology continues to reduce the amount of manpower required on American farms to produce the food and fiber of the nation. This is universally acknowledged to mean that the traditional migration of rural young men and young women away from the farm will continue. There is no prospect that agriculture and the related pursuits carried on in rural regions are likely in the near future to afford a reasonable economic opportunity to all the youth who are now growing up on farms. In fact, it is estimated that about half of these farm young people must leave the farm and find their careers in non-agricultural pursuits.

With respect to their occupational future, rural youth consist of two broad classes: (1) those who will remain on the farm or in villages, and (2) those who will migrate to towns and cities. Half of all boys and girls now growing up on farms will find their careers in non-agricultural pursuits. For some this will be in accord with their wishes and plans from an early age, as well as in accord with their aptitudes and abilities. For others it may be a forced change, due to the fact that the mechanization of agriculture with attendant increased productivity per agricultural worker severely limits economic opportunity on the nation's farms.

This tends to be true in good-land areas as well as in regions of submarginal agriculture, where its truth has long been glaring. It is in these same submarginal agricultural areas that the largest rural families are found. In some localities unquestionably as many as two out of three of the rural children now growing up will necessarily migrate out of their home neighborhoods.

A first consideration is that means should be made effective whereby those who migrate should do so with as complete guidance as possible

* Dr. McClusky is associate director and Dr. Chambers is a member of the staff of the American Youth Commission of the American Council on Education, Washington, D. C.

while those who remain on the farm shall be the young people whose aspirations and aptitudes fit them best for rural life, as well as a capacity for rural leadership. It is a function of the schools and churches through appropriate techniques to aid each rural youth to appreciate a true picture of the possibilities of the good life in a rural community during ensuing decades.

Education for those who will remain on the farm should include much more than a drilling in what are taken to be money-making agricultural practices. True, boys who intend to be farmers must be given opportunity to learn what farm practices are best from the economic standpoint in the region where they will work. But if rural America is to restore and advance a vigorous and authentically American rural culture, preserving the independence, initiative, and *elan* which distinguishes the free farmer from the downtrodden peasant, there must be provision for the training of an indigenous rural leadership in rural schools and churches.

The rural community consists not of farmers alone. It must be served by teachers, physicians, pastors, nurses, recreation leaders and local members of a dozen other professions and semi-professions. The rural community of today can find these future leaders and workers among its own young people, through the agency of its schools, churches, and other youth-guidance agencies, and see that they have an opportunity to obtain the necessary advanced training, at the same time fostering their desire for a life of service among rural people.

For the purpose of affording needed facilities to the considerable numbers of out-of-school youth under the age of 25, and of coordinating the services of the schools, churches, and other community agencies for the utmost effectiveness in the guidance of all young people, in school and out, some organization for the coalescing of community forces is essential.

Ideally every rural community would have a regularly functioning association of all its people of all ages and in all pursuits, pointed toward cooperative conservation, improvement, and optimum use of the community's material and human resources. Such an association would necessarily operate in part through smaller representative bodies giving specific attention to particular needs. For example, there might well be a community committee or council concerned with the total problem of guidance for youth. There might be subcommittees concerned respectively with education, occupational adjustment, health, recreation, or other related essentials.

Some simple principles of procedure are of universal applicability. The community should start where it is and build upon what it already

has. The coordinating organization, of whatever form and for whatever specific or general purpose, should aim to be representative of the agencies of local government as well as of all reputable nongovernmental societies functioning in the community. Especially should it include delegates from existing clubs for youth. It may well embrace influential citizens of mature age and outstanding young men and women other than those serving as officers or official representatives of existing organizations.

Cooperative thought and action toward the fullest development of the local resources, including utilization of the latent local leadership in many varieties of community endeavor, is the outcome to be sought. This also includes the maintenance of alertness toward all avenues of joint action with state and national agencies, governmental and nongovernmental. Thus can the community maintain its place as a working unit among the thousands of others composing a great, varied and mighty democratic commonwealth. Thus can it put its shoulder to the wheel in national emergencies, and thus also can it receive the local benefits. These, we may confidently expect, will increasingly be distributed more fairly in this vast and productive land, with an enlightened people among whom liberty, democracy, and cooperative unity will prevail.

Thus, too, can rural young people play their part as citizens, developing their individual well-being and contributing to the strength of the nation. They will contribute also to their states and communities. They will carry forward an advancing American culture to levels heretofore unattained.

A most important factor in such a program for rural youth is an imponderable element—call it the spiritual element, call it morale, *esprit de corps*, or what you will. It is fostered by working together, ascertaining all the facts regarding national and international issues, and achieving palpable results for the common good. Every rural community and every person concerned with the guidance of rural youth has a supreme obligation to help rural boys and girls to catch and hold the vision of a finer American culture, and to fire them with a will to play their parts in an indomitable advance toward it.

American youth of farm and village are not of such stuff as is easily conquered by fear or defeated by seeming obstacles. They richly merit a prompt and supreme community effort to restore and sustain their confidence, to justify their faith, and to utilize their innate self-reliance and resourcefulness. They will respond to a clear call for service—sacrificial service if need be. Let us see that each one has also a chance to work to improve himself and his community.

"Let Justice Roll Down As Waters"

*By Norris C. Bakke **

TENNYSON said: "The old order changeth, yielding place to new, and God fulfils himself in many ways, lest one good custom should corrupt the world."

Jesus told a lawyer one night that the first and great commandment was that he should love God with all his heart, mind, soul, and strength, but—and this is of first importance —that the second commandment was like the first—that he should love his neighbor as himself.

The trouble with us as church members, and with the organized church as well, is that we have almost forgotten the significance of this second commandment. If we are honest, we must admit that in presenting the story of the good Samaritan it was Jesus' purpose to teach, and the story inescapably conveys to us the truism that all men are our brothers, and that we, as Christians, owe a definite and active social obligation to them.

As church members we have been entirely too complacent concerning this social responsibility. Complacent to the extent that if the church in the last quarter of a century had not awakened to this responsibility, it would have died as an institution for failure to heed the definite and specific admonition that "faith without works is dead." It was as if a log-jam had damned up the church's living water and the church itself was being killed by the stagnation of that water.

Shortly after the turn of the century, John Haynes Holmes, in his book, "The Revolutionary Function of the Modern Church," wrote as follows:

> "Moved by this new gospel of socialization, the church will care not so much for rites of baptism, as for public baths and playgrounds; not so much for the service of communion at the altar, as for that wider communion at every hearthstone which shall give bread to all who hunger and drink to all who thirst; not so much for clerical robes and choir vestments, as for clothing for all who are naked; not so much for splendid churches and towering cathedrals, as for decent and comfortable homes for all men, women, and children; not so much for an atmosphere of prayer and worship in the church edifice as for fresh air to breathe in the tenements and slums; not so much for teaching men to believe, as for giving them means wherewith to live; not so much for keeping Sunday inviolate from open theaters and concert halls and sports, as for keeping every day inviolate from dishonest stock transactions, piratical business deals, child labor, starvation wages, preventable diseases, selfish wealth, and grinding poverty. In pursuit of its work of

*Justice of the Supreme Court of the State of Colorado, and a Presbyterian layman.

social salvation, the church will enter thus into every field of human life, and will seek the extirpation of its misery, the elimination of its evil, and the righting of its wrongs."

For this, and similar utterances in that book, Dr. Holmes was unfrocked by the church he was then serving and forced to seek another pulpit. But what he said could not be ignored, and though the church has been slow in appreciating this social doctrine, many voices have since been heard proclaiming a similar message from the most respected pulpits.

Our Presbyterian Church is now grasping the full significance of this social gospel. On May 31, 1937, no less a leader of our Church than the late beloved Dr. Harold McAfee Robinson, General Secretary of our Board of Christian Education, said:

> "It is the life of a Christian which speaks more loudly than his most orthodox words. In short, it is the quality of life within the Christian church which either commends or condemns the doctrines it professes. It is useless to proclaim by word of mouth the Christian doctrine of the worth of human personality and not to let the cutting edge of that doctrine lie at the root of every tree bearing the fruit of social evil. It is useless to proclaim the Christian doctrine of God, and then to act as though God had never spoken through Amos these terrible words: 'I hate, I despise your feasts, and I will take no delight in your solemn assemblies . . . . Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let justice roll down as waters, and righteousness as a mighty stream.' It is useless and worse than useless to shout the Christian doctrine of salvation when the herald bears in his spirit only the most superficial marks of salvation and when the fellowship to which he belongs is more concerned to save its life than to lose it."

Yes, indeed, *let justice roll down as the waters.* But before we can break that log-jamb that has kept the church's living water almost in a stagnant condition we may have to resort to drastic action, and pray God we may do so before it is too late. One of the usual means of breaking a log-jam is the use of dynamite, and I suggest applying a little spiritual dynamite (dynamic action) in breaking our spiritual log-jam.

We all quickly acknowledge the absolute necessity of complying with the first and great commandment. I believe the church has not failed to inform its membership fully as to the importance of that commandment and I also believe that the membership has tried honestly and sincerely to live up to those precepts.

One of the real problems that I have wrestled with as a member of the Presbyterian Church for over thirty years has been the apparent lack of interest on the part of labor in our denomination. The reason commonly assigned by organized labor is that the church is a direct

beneficiary of the capitalistic system and is an appendage to it. We must admit part of that attitude has been somewhat justified. Certainly it must be admitted that some of our largest and finest cathedrals have been built with funds of which labor did not receive its fair proportion, and that there have been many church members indifferent, to say the least, toward trying to bring the church to the laboring groups.

There have been noteworthy exceptions, but these merely accentuate the prevailing attitude. To illustrate this I need only say that there was some criticism of my inviting the secretary of the Colorado State Federation of Labor to speak to our men's class recently. This criticism did not worry me, and I know that some of our men appreciated hearing an open and frank statement concerning the labor viewpoint. A men's group from St. John's Cathedral here in Denver met several times with members of the C.I.O. last fall. *Justice is beginning to roll here.*

Most of you who read this probably read also the article by Roger William Riis entitled "Now I am for the Churches," which appeared in the *Readers' Digest* for January, 1941. The author is the son of the famed Jacob Augustus Riis who came to America as a youth from Denmark, and who later stirred New York City and America by his books "How the Other Half Lives," and "The Children of the Poor." One statement by the elder Riis that I have never forgotten was that you could kill a person just as effectively with tuberculosis in a tenement house, as you could with a gun. The process just took a little longer. The tenement houses are beginning to go. *Justice is beginning to roll.*

Dr. William Lindsay Young, Moderator of our General Assembly, said on his recent visit to Denver, "The moral aspect of political life in America as it expresses itself in the average American city is a disgrace." Coming from Park College, near Kansas City, he should know whereof he speaks. On the other hand, the National Christian Mission, which visited over twenty of our major cities this year, is doing something about the problem. I can vouch for this, because of what I saw and did as a member of the Mission team in two of our large cities. In one of them the mayor was the chairman of the committee of 100, the local sponsoring group. Incidentally he learned of some conditions in his own city which will be corrected, I am sure, as a result of the mission there. *Justice is beginning to roll there, too!*

The social challenge of the second commandment is not an easy matter to meet, but in meeting it the church goes forward. We have had "One Foot in Heaven" for some time. We are beginning to ease the other foot in also.

Our Economics Meet Our Gospel

A Symposium

It is within the power of the churches to set their own houses in order where this requires to be done. . . A church, moreover, is not likely to convince men in an economic-minded age that it is a supernatural society if it allows its economic and social organization to remain subworldly. In regard to the sources of income, methods of raising money, and administration of property, as well as in terms on which it employs men and women and their tenure of office, churches ought to be scrupulous to avoid the evils that Christians deplore in secular society.

The Oxford Conference—1937

What Say Presbyterians?

By Edgar A. Walker *

It has been my privilege recently to study the changing attitude of the Presbyterian Church in the United States of America on five social problems as revealed in the pronouncements of the General Assembly. One of the most significant of these problems is that of the changing emphasis on economic and industrial life.

The economic life of a country conditions nearly all the activities of its people. Due perhaps to its historic stand on the separation of church and state, this fact was recognized by the Presbyterian Church long before it took any definite steps directly to influence economic conditions.

It is interesting to note, however, that as early as 1837 the Assembly warned against the sin of having too great desire to get wealth, in these words:

> Among those circumstances that are deplorable in their nature, and threatening in their aspects to the church of God, we must place in the front rank that rage for gain which is evinced by the unhallowed spirit of speculation which abounds in every part of the land.

Attention was called to the fact that this spirit of seeking wealth was not entirely confined to the world, but was also to be found in the church, and fear was expressed "that the strong tendency to idolize wealth is seriously threatening the best interests of the church." Similar pronouncements were made in 1857, 1875, and 1877. Again in 1900 the General Assembly raised its voice against "the chilling influence of the

* Field representative of the Board of Christian Education in the Synod of Ohio.

mercantile spirit of the day;" but a changed attitude was apparent in 1907, when the Assembly observed that "the commercial prosperity of the country is undoubtedly reflected in the material well-being and satisfactory financial condition of the church-at-large."

The General Assembly in 1909 appointed a special committee on social problems, composed of five prominent ministers and five noted laymen with Dr. John McDowell as its chairman. Through the committee's report adopted by the 1910 Assembly, the Presbyterian Church expressed a new attitude, and launched a new program of social education and action.

The report stated that the development and application of the moral and religious ideals of the time had not kept pace with commercial and industrial advance, but affirmed "that Christianity has largely created the present demand for social and economic justice, and for a larger realization of human rights and duties." This *Magna Charta* of the Presbyterian Church on the social implication of economic problems demanded that: (1) Persons possessing wealth should assume their social responsibilities; (2) Christian principles should be applied to the conduct of the industrial organization, whether of capital or labor; (3) there should be a fair distribution of the products of industry; (4) efforts should be made toward the abatement of poverty; (5) child labor should be abolished; (6) safe and suitable surroundings should be provided for women who work in industry; (7) protection should be provided for the safety of all laborers; (8) adequate provision should be made for those who become injured at work; (9) every worker should be released from work one day in seven; (10) the hours for work should be limited; (11) arbitration and conciliation should be practiced in the settling of disputes; (12) unsanitary buildings should be removed; (13) Christian principles should be practiced in public institutions.

From 1910 on, the Presbyterian Church has advocated and worked to make the adopted objectives a reality. From time to time other objectives have been added including social security, unemployment insurance, old age pensions, and improved conditions for the farmer. Since 1934 the General Assembly has very definitely advocated a world economic order. Three major reasons have been given for this stand, namely: (1) That the resources of the world might be more fully developed and made available for the masses of people; (2) that there might be a more equitable distribution of the world's goods; (3) that by world economic cooperation, peace might be cultivated and preserved.

The church in many parts of the

world has been silenced; but in America where it is yet free it must lift its voice in behalf of a better world, and make its full contribution toward building that world. We must rejoice that the Presbyterian Church is aware of this problem, and is ready to undertake its part in the gigantic task: the Assembly in 1939 declaring that "the task of helping to improve the economic and social conditions of mankind is a part of the ministry of the church," and the 1940 Assembly calling consecrated laymen and ministers alike to face the economic and social problems "courageously with the mind of Christ."

The Salary Problem

By Harold Blake Walker *

Ever since Walter Rauschenbusch challenged the church with his interpretation of the social message of Jesus, we ministers have realized that the "simple gospel" is necessarily social. So, we have used our pulpits to plead for social justice; we have stood for personal rights against profit rights; and we have championed the rights of the "underdog." Usually it has not occurred to us that the underpaid servants of the church constitute an intimately personal problem for our social gospel.

As the rather well paid minister of a comfortable middle class church, I write not as one disgruntled by a sense of injustice and frustration, but rather as one a bit troubled in conscience, sensing the vast gulf between my social gospel and my situation with reference to my fellow ministers. Besides, I cannot avoid the suspicion that my social preaching would carry more weight if it had behind it the authority of actual application within the church.

A few figures provided by the Board of Pensions may help us to appreciate the scope of our problem. Out of a total of 6,902 servants of our church enrolled in the Service Pension Plan, there are 1966 who are receiving salaries less than $1,500 and manse annually. Some of these are women workers under the Board of National Missions, colored ministers, and native Spanish-American workers on mission fields; but who would say they were not part of our problem? The residue, and it is a substantial one, represents regularly installed ministers of small churches. On the other hand, there are more than three hundred ministers receiving from $5,000 to $15,000 annually. Thus, the average salary of the Presby-

* Minister, First Presbyterian Church, Utica, New York.

terian minister today is between $2,600 and $2,700.

It seems clear that ministers are both the beneficiaries and the victims of the economic system. Our profession, like every other, is essentially competitive and the prizes are monetary. Unhappily, this competitive spirit breeds in us what sometimes borders upon contempt for those who do not "have what it takes" to be "princes of the church." We forget the vast significance of the men in the small churches, rural and urban, who send to us in the large city churches the young men and women whom they have led into the Christian fellowship. Without them and their work we would be poor indeed. They sow what we reap.

How thoroughly we are immersed in the competitive system is immediately apparent when we consider the pressure on pulpit committees seeking men to man the prosperous churches. To be sure, we cloak our competitive spirit in pious phrases. We say, "I have been called to a larger field of service," when anybody outside the ministry would say, "I got a better job." While there are conspicuous and shining exceptions, the average minister, as any synodical executive will tell you, is looking for a better job. He wants to be able to give his children greater opportunities and he wishes the way to be easier for his wife; but who can blame him for that?

Quite obviously, a single standard to equalize the salaries of ministers would be as unjust as the present situation. There are those who insist we should establish a top salary level to narrow the gulf between the top and the bottom. Others urge a minimum salary standard of not less than $1,500 and manse annually.

A recent survey of "the state of the ministry" in the synod of New York revealed the fact that dozens of underpaid ministers are discouraged, disgruntled and unhappy because they cannot make ends meet. Books, so necessary to a minister's growth, are a luxury they cannot afford. Summer conferences, which stimulate thought and inspire enthusiasm, are utterly beyond their means. They are forever haunted by debt and frustrated by inadequate resources for growth, and they feel that the church-at-large is indifferent to their plight.

The Synod of New York, with its pioneer plan for "the maintenance of the ministry" is giving a lift to many men who, because they know the church cares about them and believes in their work, are finding renewed enthusiasm and joy in their ministry. As one minister wrote, "The check from the Maintenance of the Ministry Fund meant the difference between debt and worry; and freedom and hope." The plan provides for a minimum of $1,500 and manse annually for all regularly installed ministers. Funds are raised

by the payment by each church in the synod of three per cent of the salary of its minister in excess of $1,500. Thus, the church paying its minister $2,500 contributes $30 to the maintenance fund, that is three per cent of $1,000.

Since the plan is entirely voluntary, however, by no means all the churches have participated with the result that less than 70 per cent of the grants requested by those receiving less than $1,500 have been paid. However, the plan is a decisive step in the right direction.

It seems to me, however, that we could get at two problems at the same time if we ministers accepted responsibility for our underpaid brethren and did not shift the responsibility to the church. A tax against ourselves is in order. If those receiving $2,000 were to pay a levy of two per cent of their salary in excess of $1,500, those in the $3,000 class three per cent, those in the $4,000 category four per cent, and so on to ten per cent and fifteen per cent in the $10,000 and $15,000 income brackets, we would at once provide living salaries for all and at least in a small measure narrow the gap between the top and the bottom.

What is most important, however, is the fact that we would make a practical application of our social gospel and perhaps discover what Edwin Poteat calls "the redemptive power of sharing."

The Church as Employer

By J. Douglas Brown *

The churches of America face in the weeks ahead a serious question of policy. Shall they favor or oppose the passage of an amendment to the Social Security Act which will bring within the coverage of the old age insurance provision of the Act those of their employees who are *not* ministers of religion or the members of religious orders? The question is not one of public relations alone but reaches deeply into the question of the obligations of churches as employers. The Walsh amendment now before Congress concerns only the lay employees of non-profit institutions and the following discussion is confined to the coverage of this group.

Every employer in a Christian community faces certain obligations to his employees. These obligations include not merely the payment of wages when due, but the provision of conditions of work which are safe, healthful, and conducive to individual human dignity. As time

*Professor of economics and director of the Industrial Relations Section of Princeton University and Presbyterian layman.

has passed, wage earners have come to face increasing hazards of dependency due to unemployment, work injuries, sickness, and old age. Progressive employers in many lines of activity have sought to help their employees in meeting these contingencies. This has been not only a recognition of sound Christian ethics, but a mark of intelligent and farsighted business management.

It is only fair to assume that the churches of America should parallel in their industrial relations policies the practices of progressive employers, but also that they should assume a position of leadership in this aspect of human relations. Many churches have done much in this regard and the expansion of such policies should receive the hearty support of all church congregations.

It is true, however, that in fulfilling the obligations of employer, churches, along with other nonprofit institutions, have faced increasing difficulties. With income limited largely to voluntary subscription, the provision of regular and adequate earnings and of protection in case of illness or death has proved virtually impossible in many instances during the depression. On the other hand, an increasing number of employees have continued in employment to old age. With the increasing longevity of life and the lower return on invested funds, the cost of retirement programs, where these exist, has become heavy. Similar difficulties in industry, generally, became acutely evident in the depression. With the rapid increase of dependency among our people, it became necessary for the government to develop a framework for basic security which would protect employees in the large majority of cases where employers were unable to do so.

It is not a new venture for the state to establish standards of employment or of employee protection to which all employers must comply. The older forms which standards have taken are those concerned with the safety and health of the employee and the employment of certain groups in our population such as women and children. In later years, the state has asked all to participate in some form of program to protect wage earners injured in accidents while at work. In such legislation, the state did not assume to dictate to churches or to any other organization the functions they should perform. As the guardian of its citizens, the state sought to establish minimum standards of employer obligation.

The passage of the Social Security Act was but another step in the evolution of protective labor legislation. Since funds were needed to provide benefits to superannuated workers previously employed by industry, the employer was asked to contribute in proportion to the value of the services he had utilized.

The contributions under the old age insurance program are permanently assigned to the financing of the old age insurance program. The Walsh amendment makes such assignment unquestioned in the case of the contributions paid by non-profit institutions since such payment would flow directly into the old age insurance fund. Thus the contributions under the Act are not the general taxes discussed in treatises on political philosophy but the *specific* assessments for a *specific* benefit—in this instance to former employees—which churches have long accepted in such cases as street improvements, water rates, and workmen's compensation.

In objecting to the payment of such contributions, any employer must consider the interests of many other persons who are adversely affected by his exemption from coverage. First and most important are the thousands of wage earners, their wives, widows, and surviving children who will either be ineligible for protection or receive reduced protection on account of employment by an exempt employer during a longer or shorter period. Even though such an employer takes adequate care of those workers who grow old in his service, he can do little to aid the far larger number who pass through his employment in early or middle life.

Another group whose interest is affected by the exemption of any significant body of employees from the old age insurance program are the taxpayers of the community. In the absence of adequate insurance benefits, old persons in need become the charge of the state. Without question, many former employees of non-profit institutions are among the two million persons now on old age assistance. By demanding exemption from insurance coverage, churches are adding to the cost of public relief which the community and not the churches must bear.

It would be most unfortunate in the consideration of the Walsh amendment to the Social Security Act if theoretical discussions on the separation of church and state are permitted to drain off energies which should be applied to an intensive study of the practical, human problems of employee security. Any institution, no matter how sacred, which is more concerned in the precise limits of its jurisdiction than in the welfare of its employees is bound to suffer in public esteem. Some may see a dangerous precedent created if Congress decides to include the lay employees of churches under the Act. Others, equally religious and loyal to their church, would feel that legalism had prevailed over the practical application of the Sermon on the Mount if churches should continue to oppose the protection of their lay employees under the federal old age insurance program.

Death on the News Stands

*By Charles J. Dutton**

I HAVE just passed through a rather disheartening experience. I have spent six days in an exhaustive study of what one might call contemporary American literature—the magazines one finds upon our news stands; the monthly reading of the great mass of our people. An agent of one of the great news distributing agencies agreed to bring to the house a copy of all the best selling magazines. They made a gay picture. The covers were gaudy in reds, blues, yellows, and greens. The pictures were sensational. Out of almost a hundred covers, two-thirds of them dealt with sudden death in every conceivable form, with guns, daggers, airplanes, poisons, and various weird machines as the weapons of evil. After all, it is the covers that sell many of these magazines. They have taken the place of the old dime novels—but oh, the difference. The dime novel of yesterday, against which preachers and parents thundered, was literature of the highest moral type as compared with the bulk of my reading that week.

I would say that two-thirds of the "pulps" dealt with crime. During the past year the sale of the so-called detective and crime magazines has increased. They can easily be divided into two groups. One group caters to the greatly increasing morbid curiosity of America regarding real crimes. At the present there are about a dozen of this type. Smooth paper, filled with lurid sex pictures. I understand, however, that recently many of the magazines have been told to tone down their illustrations.

An afternoon spent with the "true crime magazines" leaves one sadly tangled in mind. The editorial, and there always is one, has much to say about the moral value of the lesson they preach—"Crime Does Not Pay." Over and over again they repeat it until one wonders a trifle if this preachment is not shrieked forth to play down (for some) the illustrations which accompany the stories.

The story formula for most of them is simple: sex and violence, with as many sexual details as can be hinted at or told. Article after article retells the life of some prostitute, ever in the guise of preaching a moral, going suggestively into details, which a few years ago no magazine even dared slyly to hint. The more sensational the text and provocative the pictures, the more the moral purpose is shouted to the skies in the last paragraph.

* Former probation officer; author of "Saints and Sinners" and other books and articles. Reprinted with permission from *Advance*, January, 1941.

I have strong doubts as to the effects of some of these articles. When I was in charge of a large portion of my state for the Board of Pardons and Paroles, I ran into several cases where youngsters had gotten into trouble through smoking marijuana cigarettes. The boys in one case told me they had heard of the drug in one of these true crime magazines. I looked up the article. It was sex from start to end with suggestive pictures. But the article did say that smoking marijuana cigarettes would cause a girl's moral resistance to be overcome. The young gentlemen with whom I dealt had read that article, then went forth to see what effect such cigarettes would have upon some of the girls whom they knew. They found out.

The average pulp detective story magazines are weird and wonderful, with little relation to real police work. It is indeed a poor yarn that does not have several killings in it. As for any real reflection of the official work against crime, which is something which I do know about, these magazines have none. At present they mostly follow the "tough school," in which the detective when not engaged in "blasting between the eyes" with his gun, is spending his time doing an incredible amount of drinking, and worse. Impossible stories, picturing legal officials acting as illegally, and being as tough as the criminals they capture. Half of these stories are unreadable to the average mind. But how they sell!

Below this group is another, some of which actually use the word *sex* on their covers. To one with any knowledge of abnormal psychology there is something else to make one pause. These stories are in a sense crime stories concerning abnormal people. Sex and crime are combined with sexual perversions in their stories, profusely illustrated of course. Going through eleven magazines I failed to find a story about a woman whose morals were above those of a trollop. Morals, any standards of ethics, or even of common decency, do not exist in these magazines. They are unutterably cheap.

When the agent returned for his wares I wished some information. I asked him how the crime magazines sold and who bought them. The sexy ones have the highest sales, he told me. Sale depends greatly upon the daring of the pictures, the cover, and the promised revelations within. The average age of the buyers is between sixteen and thirty, with almost as many women buyers as men. At the present moment the so-called crime magazines are having an increased sale. At one time "Westerns" outsold the crime stories. This is not true today. The character of writing is far higher in the Westerns. Like the magazines dealing with flying, the tales are at least plausible and clean. Only two mag-

azines of this type have decided to combine the word sex in their western titles.

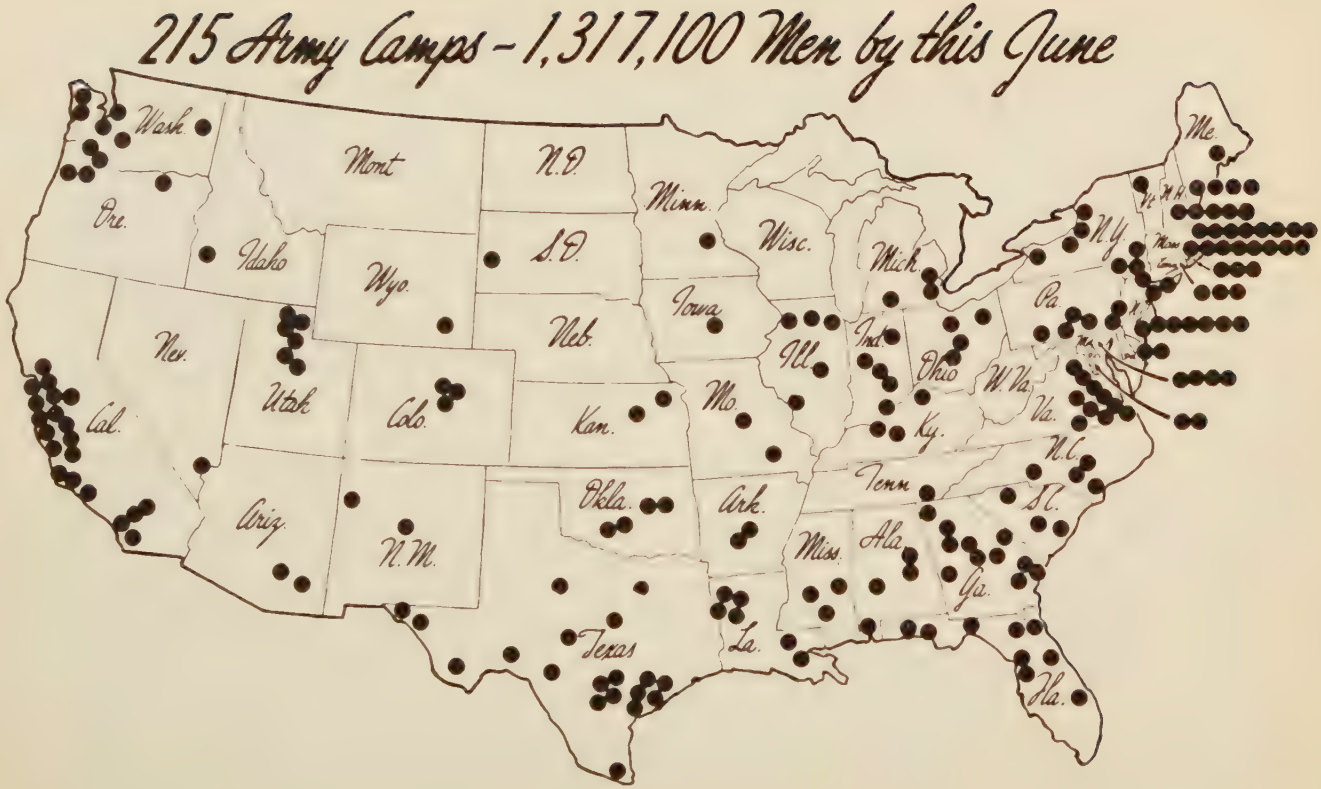
Another group, the confession magazines, I found hard to read. A few in this group are on smooth paper, many are not. They deal in heart throbs and romance. True (?) stories of the girls who love too much and always most unwisely. The leading magazine of this type is presumed to have the largest circulation in America. It is read almost exclusively by women. The background is always sex. Stories of shop girls, stenographers, workers, with as much so-called glamor as can be injected into a tale of seduction. The smug preaching after the suggestive descriptions in each story is a bit sickening.

The love story magazines, of which there are many, are based on the Cinderella motif. I know little of this type. I had to toss them aside as impossible reading. Yet, one of these magazines sold, last month, more copies than the *Atlantic Monthly* will sell in a year. Together, their monthly sale was greater than will be *Harper's*, the *Atlantic Monthly*, *Scribner's*, *The Forum* and *The American Mercury* during the next five years. They are what America is reading in constantly increasing numbers.

Now what is the effect of this constant flood of stories which boldly declare any and every woman can be seduced; that play up sordid sex relations as glamorous; and that present the ethical viewpoint of an abnormal child. I have dealt with youths and men on parole. I have met hundreds of men who have been in prison. I have visited constantly the courts. I know criminals intimately. What do such magazines do to the minds of their readers? To a great extent they believe what they read. Take as their own, the standards of conduct set forth by them. None of these magazines could exist unless people bought them. A vast number of our youths are reading this sort of trash and unconsciously they will make the low standards of ethics and morality their own.

Australia refuses to admit 64 of our magazines and many of them are not allowed to cross the Canadian borders on the ground that they are immoral, and have a bad effect upon immature minds. We, as Americans, do not believe in censorship, knowing that it is a far greater evil than the things which it endeavors to suppress. But no censorship is needed as regards these magazines. There are already existing laws that can take care of the situation. Unfortunately there are no laws as regards the type of mind that can read and enjoy these magazines.

So if you want to know what the nation is reading, look over the contents of your local news stand. You will not like what you discover. But the evidence is before you. It is impossible to ignore it.



• ARMY CAMPS

Courtesy of United States News, Washington, D. C.

Camp Community Service

*By Cameron P. Hall**

THE map on the opposite page graphically presents the number and location of the training camps in which thousands of men from our churches and church homes will spend a year in training for military service under the National Defense Program.

As indicated by the black dots, the map shows that the camps are concentrated in certain areas, not only in terms of the number of camps but in the number of men in training. As of March 15, 1941, more than 50,000 men were in training in each of these states: Massachusetts, Virginia, North Carolina, South Carolina, Georgia, Florida, Mississippi, Louisiana, Texas, California, and Washington. From 25,000 to 50,000 men were in camp in each of the following states: New York, New Jersey, Maryland, Kentucky, Tennessee, Alabama, Illinois, Missouri, and Arkansas; and less than 25,000 men were in camp in Maine, New Hampshire, Vermont, Rhode Island, Connecticut, Pennsylvania, Ohio, Indiana, Michigan, Minnesota, Iowa, South Dakota, Kansas, Oklahoma, Wyoming, Colorado, New Mexico, Arizona, Utah, Idaho, and Oregon. In the remaining states: West Virginia, Wisconsin, North Dakota, Nebraska, Montana, and Nevada, no camps were at that date reported. It was estimated that 1,317,000 men would be in training by June, 1941. This vast dislocation of American life presents to the church an urgent demand for immediate service.

There is more meaning than ever in the phrase, "He's in the army now," for the army is taking responsibility for more than the feeding and training of its men. The army undertakes to be responsible for all that goes into a camp, its religious life through its chaplains, and its social and recreational life through its morale officers. The year 1940 is very different from 1917 in this respect. No civilian organization is being asked to take over any features of camp life. This is not to say, however, that locally, churches will not be asked by chaplains in nearby camps to provide resources for the programs within the camps. Churches will be asked to make a definite contribution to the religious and moral life of many camps.

But when the soldier steps out of the camp, then the place of the two groups—military and civilian—are reversed; the civilian is responsible for conditions that confront these men on leisure time. Obviously,

(Turn to page 27)

*Editor of *Social Progress* and director of the Department of Social Education and Action.

For Time

The 153rd General Assembly

Through this special General Assembly issue, *Social Progress* sends a special word of welcome to the commissioners who meet this month in St. Louis. The coming together of men in the name of Jesus Christ, though they be but two or three, is ever an act for God; but the coming together of nearly 1,000 delegated representatives of part of the body of Christ in such times as these is an act of high promise and of far-flung significance. To make a corporate witness to the Lordship of Jesus Christ and to his Saviorhood in a world that is uniting in self-destruction—is a privilege that is ours only through the gracious mercy of God and a responsibility which we can fulfill only through the Holy Spirit within us.

Through the report of its Standing Committee on Social Education and Action, General Assembly declares its mind and conviction on the social problems that vex the world around us and which thwart the coming of the Kingdom of God. Ever since its beginning on American soil in 1706, our Presbyterian Church has felt constrained so to express its concern on questions of a public nature. The action of General Assembly through this report is read and studied throughout the church as a whole during the ensuing months and in the years to come. Ministers and laymen, women and young people read it and take heart and are stimulated to its application. Against this general background the Department of Social Education and Action, set up by General Assembly itself in 1936, projects its program for the year; and through its successive issues, *Social Progress* seeks to make the emphases and implications of General Assembly's declarations a matter of continuing discussion and prayer and action in the churches.

Such Is Our Witness

In commenting editorially on the social pronouncements of a General Assembly, the *Christian Century* observed that the Presbyterian Church moves forward slowly, but once having moved forward, it does not retreat. We may rightly take that as a tribute; but it is also a description of what makes for genuine Christian social progress. For if a step that is taken is to be not a gesture but a foundation on which to build, sincerity and steadfastness are needed.

In times like these there is the need for the Christian church to hold to where it has been led by God in the past. For example, in recent years our church has moved over into a growing peace position. We have spoken out vigorously on the nature of war. "War, wherever it appears, is a manifestation of the power of sin in the world. We would affirm again our faith in

the Christian method of overcoming evil and hate by love and the power of Christ." (General Assembly, 1939.) Such has been our witness.

Again, this protest of the Christian conscience against war becomes to some individual Christians absolute and final, so that they feel compelled to become conscientious objectors to war. The General Assembly of 1930 declared its belief "that the right and duty of citizenship should not be conditioned upon the test of ability or willingness, contrary to conscience, to bear arms or to take part as a combatant of war." Such has been our witness.

In times like these, when hysteria often gives a superficial and undemocratic interpretation of full national defense, there is strength in a church which has taken the stand which ours has in the field of industrial relations. In 1920, General Assembly declared "that men and women must be counted as persons, not as mere hands; that they must have some active part in the control of the industry to which their lives are given." In 1932, General Assembly spoke out on behalf of the "right of employees and employers alike to organize for collective bargaining and social action; for the obligation of both to cooperate for the commonweal." Such has been our witness.

Again and again our church has called for efforts to create community conditions that make for moral and spiritual values. "Therefore the church must become a constructive ally with the moral forces in every community in the creation of conditions which are hospitable to the growth of character and the development of the home. At the same time it must set itself against the many destructive forces unhappily at work in those same communities." (General Assembly, 1940.) And year by year, in one way or another, our church has declared for a world organized for peace based on justice in respect to the material basis for human well-being and on humility in respect to national sovereignty. Against the many aggravations of problems raised by the National Defense Program, it is well to recall that such has been our witness.

It is to be noted that it was said of us not only that we do not retreat, but also that we are a church that constantly moves forward. Let us thank God that he has led us in the past and pray to him for strength to hold to those insights and convictions which he has granted to us, and look beyond to the path where he would yet lead us. "And Jehovah said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward."

Our Guest Editor Speaks

Do ministers want exemption? For some time now we have wondered how our Presbyterian brethren feel about the exemption of ministers as a class from the operation of the conscription law. The principle involved can be tersely stated by asking this question: Is the minister a citizen? The conscription law does not treat him as a citizen, but as a member of a privileged class automatically exempt from an obligation which the law lays upon all other citizens, namely, military training and service.

It is our understanding that the first draft of the Burke-Wadsworth Bill provided only for the "deferment" of regularly ordained ministers and theological students along with others whose services might be held to be more important in industry and the professions than in military service. There were, however, those who felt that "deferment" was too elastic. It left the clergy subject to the possibility of being eventually called to the colors. Hence by the protest of a few, "exemption" for all ministers was granted.

Our Presbyterian standards, however, do not allow a double standard—one for the minister and another for the lay Christian. We make no place for a special caste of holy men. Our ministers accept the full duties of family and social life and the full duties and rights of citizenship. We cannot consent that a course of action is right for laymen but wrong for us, or right for us but wrong for the laity.

We believe, therefore, that the vast majority of our Presbyterian brethren in the ministry—whether conscientious objectors or not—feel that if it is right for the laymen to go to war, it is right for the minister. If it is the layman's duty, it is no less a minister's duty. On the other hand, if it is incompatible with the symbolism of his calling as a minister of Christ to go to war, it is incompatible with the calling of the lay Christian. If the minister approves the acceptance of conscription for his laity, he falsifies his status as a citizen and as a Christian when he demands or consents to exemption for himself.

A minister of our acquaintance asked his draft board to permit him to waive "exemption." "Don't be a fool," he was told, "you preachers have it soft and don't know when you are well off. Why stick your neck out?"

How do Presbyterians feel? Do they want "exemption?" If not, let's join hands with those in the several other denominations who have already spoken out against it and are even now working quietly for its repeal.

CLEM E. BININGER, *Minister,*
Cleveland Heights Presbyterian Church, Cleveland Heights, Ohio

Camp Community Service

(Continued from page 23)

this will overwhelm some communities; it will make added demands on all of the 350 communities affected by the military and industrial features of the National Defense Program.

From two angles help will converge on these communities. One is through the National Defense Council of the federal government. Its coordinator is Mr. Charles P. Taft, who is also a leading Christian layman. This outreach by the government is far-flung, but of special interest is the building of recreational centers in these defense areas.

Obviously, this will vastly strengthen the civilian resources to cope with the problems they confront. These federal resources will be supplemented by the voluntary civilian efforts of the U.S.O. (the United Service Organizations for National Defense, Inc.) For, once the recreational centers are built, the question of the use to which they are to be put becomes paramount; and the answer lies in the U.S.O. This includes six great character building agencies: the Jewish Welfare Board, the National Board of the Young Women's Christian Association, the National Catholic Community Service, the National Council of the Young Men's Christian Association, the National Travelers Aid Association, and the Salvation Army. The government will lease to these organizations the recreational centers, each of which will be administered by one organization, in the name of all. Beginning June 3, the U.S.O. is going before the American people for more than $10,000,000 to administer the programs—social, recreational, and religious—in these centers.

The churches will cooperate to the fullest extent possible with the chaplains and morale officers within the camps; they will also collaborate with the U.S.O. in its particular centers and in its nationwide appeal. The Protestant churches are joined cooperatively through the Christian Commission for Camp Communities, set up under the auspices of the Federal Council of Churches, the Home Missions Council, and the General Committee on Army and Navy Chaplains. The Presbyterian Church is represented on this commission. Denominationally, it has a Commission of Fifteen to deal with problems of the Presbyterian Church and national defense set up by General Council, but not as yet having met; and through allocating 16 per cent of the Presbyterian War Emergency Fund, our Church will be able to support some of the special needs.

The great channel of Christian service within these defense areas will be, of course, the local church. The response of the Presbyterian Church must be willing, complete, and inclusive.

*The Trial of Arle Brooks**

The record of this trial marks an important event in the history of man's struggle toward freedom of conscience in religion and citizenship. Arle Brooks, an ordained minister, and a conscientious objector, was tried, convicted, and sentenced to a year and a day in prison because of failure to register in accordance with the requirements of the Selective Service and Training Act. Of particular significance to Presbyterians, committed to the principle that "God alone is Lord of the conscience," are the closing remarks of the trial judge in pronouncing sentence, which are here reprinted.

"Well, Arle, I know that you have thought over this subject for some time. I am convinced that your action here is not precipitous, and you must in the quiet solitude of your own closet have tried to wrestle with the question as to what you should do. Feeling as you do, that, of course, was a real battle, because a conscientious man—and I believe you to be entirely conscientious—would be torn in a situation of this kind between two loyalties; the loyalty to the Supreme Being that you have been trying to serve for a number of years in a very active, practical way, and loyalty to the government that gives you physical protection and opportunity even to exercise your right of conscience. And to a young man at your age, educated, and refined, and with a spiritually open eye, you must have been torn. I can remember exactly when I was your age, and I know just how you feel. I want you to know that. It was not such a long time, either.

"But America is not normal today, and you must be charitable with the rest of us. Now, here is where you have got to exercise some charity. Those ideals that you have expressed are more deep-rooted in our people than you think. I believe countless millions in the United States feel just as you feel. And I believe right in this court room with this mixed audience we are all of one mind. I think right in the very hearts of all of us here, we are in complete harmony with your objective. And I am not here to pay any compliments or throw any bouquets. I am going to sentence you; it is hard for me to do it, but it is my duty, and I feel like Pontius Pilate. I have got to obey the law, and that law commands me, and I would obey it if it meant my life—never mind my feelings, but that is the law, and I have got

*From the transcription of the record of the trial of the case of the United States vs Arle Brooks, in the District Court of the United States for the Eastern District of Pennsylvania, before the Hon. George O. Welsh, Judge, Philadelphia, Pa., January 10, 1940. Published by the American Friends Service Committee, Philadelphia.

to live within the law and uphold the law, and I have got to sentence you, as a judge. But as a man, with sons of my own (who don't take your particular viewpoint, I will say that), but as a man who is interested in young men, as I have been for thirty-odd years, I can't help but say that I admire the strength of character that causes you to take this choice when you believe it is the right view for you to take. Now, there are millions who do not believe that that is necessary—that that view is necessary—or wise just now, but you do, and I would not argue with you at all. As I said the other day, you cannot, and ought not to argue with a brother man on a matter of conscience. This is your conscience, and it is your duty to obey it, even if it brings physical pain or death, when it comes to a real matter of conscience.

"Now, there are millions of us who can't conceive that this would be such a vital matter of conscience, taking this as just a preliminary step, when you could be excused under the wise provision of the law. I really think if this had been foreseen, those men who drafted that law and who had full and proper regard for the conscientious objector, might have made it possible for the registration officer to register you anyhow upon the receipt of a letter such as you wrote, and then let you come forward under the regular provisions of the Act, but they haven't done it, and you stand as having defied that law, and that law carries a compulsion, and I am going to give you *a year and a day*, the same as I did the young man who was here a few days ago, and then see what the future has in store.

"I know you won't be discouraged over this; and the battle that you will have to fight now will be one of a little bit of resentment, feeling that possibly in spite of all that you have tried to do among the sharecroppers and among the West Side of Chicago, that you should find yourself wearing stripes in a prison cell. It seems hard for a boy to understand that his ideals can be stricken down so. Here is where you have to exercise a little charity for us. There is no thought of harming you, but here is a great law that has to be uniform for millions of our people. Now, you have run afoul of it in your aspirations and your hopes and in your conscience, and I have got to give you this sentence to carry out my obligations as a judge, that I swore to protect that flag and to protect the Constitution; and I am sure of this: that the physical punishment and inconvenience that you have will not cost you, when your soul is striving, as yours evidently is striving, for the expression of its highest duty. And just consider that I am your father, for the time being, and say that if you were my son, I could not feel differently about it."

Sanctuary

Meditation for this Hour

"The real question everywhere is whether the world, distracted and confused as everybody sees that it is, is going to be patched up and restored to what it used to be, or whether it is going forward into a quite new and different kind of life, whose exact nature nobody can pretend to foretell, but which is to be distinctly new, unlike the life of any age which the world has seen. . . The old must die and a new must come forth out of its tomb."—*Phillips Brooks*

Call to Prayer

Let everything that hath breath, praise Jehovah.
Seek ye the Lord while he may be found, call ye upon him while he is near.
He hath showed thee, O man, what is good; and what doth God require of thee but to do justly, and to love kindness, and to walk humbly with thy God.

Prayer and Hymn Response.[1]

O Father who hast taught us that he who loveth not his brother whom he hath seen cannot love God whom he hath not seen, forbid that we should come to thee with a dishonest worship. May what we pray be what we first have tried to practice. Before we ask for thy forgiveness, help us to be forgiving. Before we seek thy mercy, help us to be merciful. Before we say we love thee, let us try to see in other souls all that may be lovable; for we cannot find thee unless we find thee first in those for whom thy Son, our Saviour, lived and died. Amen.

I bind my soul this day
To the brother far away,
And the brother near at hand,
In this town, and in this land.

Merciful Father, we come to thee confessing the sins of our civilization, in which we all have shared. We have been so bent upon our selfish ends that we would not stop to have mercy. When we have seen those whom the injustices of the world have bruised and beaten, we have passed by on the other side. We have built round ourselves the walls of privilege, within which we might not hear the passion of exploited men, the weeping of women, the bitter cry of children robbed of happy youth. O God of truth, make us understand. O God of judgment, wake us to repentance. O God of mercy, make us fit to ask for thy forgiveness, before it is too late. Amen.

I bind my heart in thrall
To the God, the Lord of all,
To the God, the poor man's friend,
And the Christ whom he did send.

O God of love and mercy, grant us peace. Cleanse from our own hearts the greed and envy, the harsh misunderstandings and ill will, which are the seeds of strife. . . . Make us quick to welcome every adventure in cooperation between the peoples of the world, that so there may be woven the fabric of a common good too strong to be torn by the evil hands of war. Amen.

I bind myself to peace,
To make strife and envy cease,
God, knit thou sure the cord
Of my thralldom to my Lord! Amen.

Scripture

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith."—Matt. 23: 23.

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."—I John 4: 20, 21.

"It is my prayer that your love may be more and more rich in knowledge and all manner of insight, enabling you to have a sense of what is vital." —Phil. 1: 9. (*Moffatt's Translation*)

A Prayer of Penitence and Dedication

From a pamphlet used in recent months in St. Paul's Cathedral in London and found beside the shattered altar.[2] *Let us of America join in this prayer of confession and rededication of ourselves and our country.*

"From boastfulness and pride: from the refusal to acknowledge our need of God.

"From bitterness and vindictiveness against our enemies, from persecution or suspicion of refugees and aliens.

"From surrender of freedom in speech and thought: from making expediency the test of truth and right.

"From cowardice and selfishness: from seeking to escape our share of hardship, or making profit out of the need of others.

"Good Lord deliver us. . . .

"Let us dedicate the life of this nation and our own lives, in suffering or in security, in success or in reverses, to the doing of God's will and the service of mankind:

"Here, O Lord, we offer and present unto thee ourselves, our souls and bodies, to be a continual sacrifice unto thee. We beseech thee to take us as we are, and of thy mercy make us what thou wouldst have us be: through Jesus Christ our Lord." Amen.

---

[1] The prayers from *Lift Up Your Hearts*, by W. Russell Bowie. Used with permission of the author and publisher, The Macmillan Company, New York. Hymn No. 243—*The Hymnal*—Presbyterian Board of Christian Education.

[2] From *England's Hour*, by Vera Brittain; the epilogue p. 222. Quoted by permission of the Macmillan Company, New York.

The Workshop

A Program for Social Action

In January, *The Workshop* carried a discussion on a program for social education in a local church. In this issue we turn to social action. What follows is by no means a full inventory; rather, it notes some ways by which we pass from study into action.

I. *To develop public opinion* is to engage in social action. For some time a group that was a small part of a church organization met by itself. Then this group was asked to set up an afternoon program for the organization. This it did, presenting to the entire membership a discussion on the housing situation in that community (it would be more accurate to say "the housing shame"). For the larger number this was a venture in social education; for the small group it was a venture in social action. For whenever a group (or an individual for that matter) steps out of itself and confronts others with an experience that enlarges their social understanding, expands their social imagination, troubles their social complacency, arouses their social sensitiveness—then that group has undertaken a form of social action.

There are many avenues open: presenting a social drama is one; posters are another; sponsoring public meetings is a third; distributing and making available literature is a fourth. An effective method is writing letters or sending news items to the local press or securing space for items in the local church bulletin and in presbytery and synod publications. These all help to inform and to arouse public opinion.

II. *To focus public opinion* upon persons in positions of strategic influence is a second major form of social action. Among these are elected representatives on city councils, in state legislatures, and in Congress. This procedure is illustrated by a recent report from the secretary for social education and action of the Michigan Synodical, Mrs. Charles E. Boyd, who writes: "There has been an opportunity to create an active interest in two proposed bills for Michigan; one was for a child labor law and one for migrant labor appropriations. Our secretaries have helped to create public sentiment by having letters written to our state senators and by attending a public hearing in Lansing on the migrant labor appropriation."

It is to be stressed that this procedure has nothing to do with pressure group tactics where opinions are not so much registered as are threats made ("If you don't vote this way, we'll do so-and-so to you" etc.) Rather, we, as Christians express to our public officers our best judgment and our support of a given position as, it is hoped, an aid to them in reaching what seems to be the wisest course for them to take.

Beside these public officers there are other persons, such as editors, labor leaders, and employers whose community positions give them a wide area of influence. For example, a group with no interest for itself might enlist the support of an editor to secure better playground opportunities for underprivileged children; or visit an employer (and if necessary a labor official) on behalf of the employment of Negroes in national defense industries. Such visits help to focus public opinion where it can eventuate in public policy.

III. *Building bridges across anti-social chasms* is a third form of social action. It is appalling that in so many communities the churches seem associated in an unbalanced way with one race more than with another; at times with one social group more than the others. This judgment in many cases may be unfounded

in fact; all the more unfortunate then, for it still tends unwittingly to accentuate cleavages that are already too great.

The church is the custodian of the gospel of reconciliation between men and God, and therefore, between men and men also. Anything that bridges the gap between white and Negro, between Christian and Jew, between Occidental and Oriental is in itself social action.

In industrial communities where so many churches are located, what greater service could churches render than to create an atmosphere in which the spirit of confidence and trust and partnership could easily rise to the surface and take control when industrial disagreements occur. That spirit is fostered not just by preaching from the pulpit (although that can be a potent help) but by the coming together of representatives of labor and of capital under the sponsorship of the church. Our ministry of reconciliation needs to be extended.

In general, the furtherance of understanding of various points of view, some of them held by a minority, many of them in sharp conflict, is a vital form of social action, particularly at times such as we are now in. If the church is not active here, then it is lacking in a most fruitful form of social action.

IV. *Cooperation and participation* with other organizations in useful projects is a fourth form of social action. To make earnest with our responsibility as Christians to the social order is swiftly to discover that our most effective approach to the community is not peculiarly Presbyterian but it is in concerted efforts with other groups. For example, Mrs. D. S. Anderson, secretary for social education and action of the Illinois Synodical, writes of the cooperation which the Peoria church has with the Peoria Citizenship Committee. This committee seeks to make more meaningful the induction into citizenship of those in the community who have reached the age of 21. Organizations with which the church can cooperate are of three kinds. (1) There are (or we may help start) groups made up of churches and of church-related organizations; (2) there are community and humanitarian groups whose objectives and methods are in accord with the spirit and approach of church groups. With these two, we may easily have a close and continuing relationship. (3) There are also organizations with which we will want to associate ourselves temporarily in respect to a specific issue, or to a definite campaign.

V. *To take the initiative* in bringing a new social venture into a community is a fifth form of social action. The church here is in the role of a pioneer, quietly thrusting itself out in instigating some undertaking which will meet a community need and to which in time the community will respond and possibly take over responsibility. The role of the church in this connection was well phrased by Graham Taylor who once wrote: "The churches should initiate social movements and agencies for the realization of their ideals, but not . . . be their executive." By way of illustration, in one small community the men of a church organized a Consumer's Cooperative to supply that community with the cooperative spirit. Again, as related in *Social Progress* for March, the active interest of a young married couples' group in the church resulted in a much needed housing project in their community.

Such is the response of the church to Jesus' words, "Not everyone that saith unto me. 'Lord, Lord' shall enter into the Kingdom of Heaven, but he that doeth the will of my Father."

Summer Work Camps

Presbyterian Summer Work Camps will be directed in large measure by leaders who have a background of experience with American Friends Work Camps. This is in line with the policy to have our Pres-

byterian Summer Work Camps incorporate the best that the Friends have discovered and revealed together with the best that comes out of our Presbyterian thought and life. The Presbyterian camp at Monte Vista, Colorado, will have as its directors, Rev. and Mrs. T. Ross Paden, both of whom were in Mexico City last summer at the American Friends camp there; Mr. Paden is minister of the Presbyterian church of Modesto, California. The Presbyterian camp in Oklahoma looks forward to the leadership of Rev. and Mrs. C. L. Spottswood. Mr. Spottswood is student pastor at the University of New Mexico, and has spent a summer at a Friends camp. The King Ferry, New York, Presbyterian camp, on Lake Cayuga, has every likelihood of being directed by a Presbyterian minister who has been in close touch with the American Friends' Work Camp Program. In each of these cases, the director works in closest cooperation with a local Presbyterian leader —with Rev. Clare E. Tallman, of Monte Vista, with Mr. John B. King, principal of the Dwight Indian Training School, in Oklahoma, and with Rev. G. Shubert Frye, of King Ferry. The North Carolina Presbyterian camp, at the Asheville Farm and Industrial School, is fortunate in having as its director, Mr. Robert M. Muir, of the school faculty; Miss Isabel Miller, of the Dorland Bell School, will be associate director. Mr. Muir is assigned by the Asheville School the task of helping the people in the neighboring mountain communities solve their social and economic problems.

All of the Presbyterian Summer Work Camps begin on June 27; the Colorado and North Carolina camps end August 1, the Oklahoma and New York camps on August 8. For full information and application blanks, write the Department of Social Education and Action, 917 Witherspoon Building, Philadelphia, Pa. (Detailed information will be found in the March 1941 issue of *Social Progress*, pages 30 and 31.)

Social Action Projects

A Service Men's Committee has been set up by the session of the First Presbyterian church of Germantown, Philadelphia. Arrangements are being made to send each man in the service the weekly calendar of the church, occasional personal letters, and books, magazines, and other articles as they may be needed. The Service Men's Committee will hold itself in readiness to assist men in service in case of illness, and financial or other problems arising in connection with their family responsibilities. The committee invites the cooperation of the congregation in discovering and helping to meet the needs of the men who may be called.—*From the Church Calendar.*

Religion and social concern do not conflict in the mind of practical yet spiritually sensitive youth. The truth of this statement finds active support in the following objectives adopted by a group of ten to fourteen year old boys and girls:

To keep right with God.

Work for installation of garbage cans and sanitary home conditions.

Report cases of illness to pastor.

Petition Town Board to enforce national, state, and local laws, especially those on gambling and drinking.

Study activities of church boards and missions, especially.

Admit to membership only those who promise to love Christ and to pray daily.

"*Civil Liberties* will be the subject of our study group under the leadership of Dr. Robert Mathews (son of Shailer Mathews) of the Ohio State Law School. In view of the fact that Dr. Mathews is chairman of the Committee on Civil Liberties for Ohio and chairman of a local draft board, I am sure that it will be of considerable interest to a large section of our student group, whose views vary as widely as do those of the faculty." *Reported by Jim McLeod, Ohio State University.*

Study and Action

**Deliverances of the General Assembly on Social and Moral Issues (Revised)—1910–1940. Free.*

Christianity and Democracy*, by Benson Y. Landis; ***Your Church in Your Community* by William and Marion Wefer; ***Liquor and Modern Life*** by Charles J. Turck. Three guides for discussion groups. *25 cents each.*

Domestic Problems

A Church Program for Defense Areas and ***American Communities Face a New Challenge***—*The American Social Hygiene Association, 1790 Broadway, New York. 10 cents each.*

Taxation and Defense, Labor and Defense, and ***America's Migrant Problem.*** —Three issues of the "Contemporary America" social studies series. *American Association of University Women, 1634 I-Street, N.W., Washington, D. C. 15 cents each.*

**How Shall We Pay for Defense*, by Maxwell Stewart, a Public Affairs Pamphlet. *10 cents.*

America Re-arms, by William T. Stone. A handbook of the "why and how." *Foreign Policy Association, 22 East 38th Street, New York. 25 cents.*

Young America's Future and ***Labor and the New Order.*** Defense Papers, No. 4. Factual material with discussion and reading suggestions. *Adult Education Association, 60 East 42nd Street, New York. 15 cents.*

Foreign Affairs

American Churches and World Order—A study packet on world organization from a Christian point of view. Pamphlet material and discussion guide. *Council for Social Action, 289 Fourth Avenue, New York. 25 cents.*

Look at Latin America, by Joan Raushenbush; and ***Shadow Over Asia,*** by T. A. Bisson. Japan's political and economic evolution. *Foreign Policy Association, 22 East 38th Street, New York. Pamphlets, 25 cents each. Study kits, 25 cents each.*

Blockade and the Civilian Population, by Sir William Beveridge. A discussion of food blockade as a weapon of war and the feeding of conquered peoples as Germany's responsibility. *Farrar and Rinehart, 232 Madison Avenue, New York, 1940. 15 cents.*

Must They Starve? A question and answer rebuttal of the objections raised to the "Hoover Plan." *National Committee on Food for the Small Democracies, 420 Lexington Avenue, New York. Free for distribution.*

*Order from *Social Progress*, 917 Witherspoon Building, Philadelphia.

PLAN NOW to Spend This Summer's Vacation with Some of America's Greatest Theological Teachers
WINONA LAKE SCHOOL OF THEOLOGY, Winona Lake, Indiana
For Ministers, Teachers, Missionaries, Sunday School Workers & Laymen
Courses leading to Regular Degrees. Tuitions reduced for 1941.
July 9 to August 13 — Two Terms 15 Days Each — Interdenominational
Evangelical Faith and High Scholarship Combined
50 Free Rooms
Dr. J. A. Huffman, *President* (Ask for free Prospectus) Marion, Ind.

About Books

Is the Kingdom of God Realism? by E. Stanley Jones. Abingdon-Cokesbury. $2.

Few men of our time have had more vital contacts with world movements than E. Stanley Jones. In writing this book he has been aware of an attitude which lessens the force of his message; an absorption in facts measurable in terms of instruments.

Dr. Jones insists that as reality and truth are synonyms, realism must mean an acceptance of all facts including facts of the spirit. Having rescued the word "realism" from disfavor he proceeds to so forceful a discussion of "the Kingdom of God is within you" that the title might well be "The Kingdom of God Within is Realism."

In demonstrating so eloquently, and with such Christlike sincerity, the reality of the Kingdom within, Dr. Jones has but accentuated the failure of Christianity today, in its expression in the world. Our time has men, among whom E. Stanley Jones must be included who will rank with the supremely great Christians of all time, yet our world is unchristian.

It would be only too easy to dismiss *Is the Kingdom of God Realism?* as a book which proves only reality for the individual. To have presented a convincing argument for that much is no small achievement in an age as chaotic as our own. But in the concluding chapters Dr. Jones insists that the forces of this world which have created our present agony are being dethroned, and that we shall still build the kingdom on earth if those who know its reality within will discipline themselves. Therefore, says the author, we must realize that "to love one's neighbor is realism—stark realism."

This book is truly a magnificent effort to prepare the church for its task tomorrow by insisting that the Christian church be certain of its message both for the individual and for the healing of the nations.

JOHN F. MULHOLLAND

The Rise of the Social Gospel in American Protestantism, by Charles Howard Hopkins. Yale Univ. Press. $3.

The social gospel is the response of American Protestantism to industrialism. With the Civil War over, Protestantism had achieved a great social objective that had consumed much of its crusading resources during the preceding decades; it was now able to see with new focus the challenge latent in the human consequences of our rapid industrial rise. This book, with careful and abundant documentation traces the birth and growth of the response of the church to that challenge.

The author presents proof that the social gospel began not just prior to the turn of the twentieth century but several decades previous, and draws in full measure upon the contributions of such giants as Gladden, Herron, Ely, and Rauschenbusch. He shows through what was done by men of obscure names and in out of the way communities, how deep and widespread was the social ferment within the church; and reveals the motives that impelled Christian leaders out into the social order. The growing religious rootage of the social gospel is here clearly portrayed; its quest for intellectual integrity through a "Christian sociology"; and its increasing acceptance by the churches, reaching a climax within the Federal Council of Churches.

The book meets a long felt need so effectively that it will stand unsurpassed for some time to come. What has come to be called the social gospel now has its history—and it is well done.

C.P.H.

The Bible Speaks to our Generation, by Frank G. Lankard. Oxford University Press.

On the Rockefeller Center in New York City are carved three figures: Man, the creator and master of tools; Man, the master and the servant of machines; and Mankind climbing upward toward his future destiny. Engraved under this third carving are the words with which this book opens:

"Man's ultimate destiny depends not on whether he can learn new lessons or make new discoveries and conquests, but on his acceptance of a lesson taught him close upon two thousand years ago."

The question, "Has the Bible, written so many centuries ago, a message for our industrial age?" Dr. Lankard answers with a convincing affirmative as he guides the reader through the Old and New Testaments, introducing him to personalities, experiences and utterances which have a pertinent message for modern folks who need desperately a sense of direction, and a vivid sense that God is on the march in human events.

The author points to the Sermon on the Mount and speaking to those who are fearful lest their zeal for social reform be misinterpreted, he says, "The only heretic we know is the man who says, 'Things will be what they are and cannot be improved.'" There are glimpses of Moses, of the social prophets, of Jesus, and of Paul, all of whom in their day faced difficult social tasks and laid them down unfinished for others to carry forward to completion.

The book is written in a simple, untechnical fashion with few foot-notes or problems of biblical criticism to confuse the lay reader. Church school leaders and other lay workers, as well as pastors, will be glad to have this fresh approach to Bible reading and study. Thought-provoking questions for discussion and carefully selected bibliography, make this a book suitable for classroom use.

It is refreshing to find a book which suggests not that "We must get back to the Bible," but rather that we must move forward if we are fully to grasp the timeless message of the Scriptures for modern life.

LUCILE DESJARDINS

Tragedy in France, by Andre Maurois. Harpers. $2.

Andre Maurois has written the story of the disintegration of France in a series of dramatic incidents and interesting anecdotes. Conversations, personal rivalries, and conflicting philosophies of government, make up the material out of which he develops this tragedy called an "eye-witness account."

The most specific section of the book comes in his answer to the question of why such poor use was made of the eight-months' respite that Germany allowed France at the beginning of the war. First, he names the stupidity with which industrial mobilization was directed; second, all plans were made for a campaign of four or five years; third, the programs were designed for a war which was never to take place; and fourth, failure of morale and political dissension hindered production.

The writer's answer to the fundamental question as to why France fell must be ferreted out by the reader in the implications and inferences of stories told. He gives four fundamental reasons as to *why* France fell! There was political jealousy between great men in positions of power; the tanks and airplanes which might easily have been secured were not bought or constructed in time; propaganda did its deadly work; and the break-down of parliamentary government followed the union of Socialists and Communists.

The first 150 pages tell the story. The second section is made up of notes and observations written in England or about England. The book is not organized and written with the care of a book produced

Tennent College of Christian Education

For the vocational training of women as Pastors' Assistants, Church Secretaries, Music Directors, Missionaries, etc. Tennent graduates are increasingly in demand. Highest college standards. B.R.E. degree. $500 a year. Self-help. Apply now for admission in September. Address, President C. H. Gillingham, 6063-F Drexel Road, Overbrook, Philadelphia, Pa.

WESTERN COLLEGE

Oxford, Ohio

Founded 1853

Ralph K. Hickok, D.D., LL.D.,
President

A Small Liberal Arts College for Women

Vestments of Inspiring Beauty

See MOORE'S fine quality, beautiful Gowns, Surplices, Cassocks. Now EASY to own under MOORE'S Budget Payment Plan.

Write for FREE Choral Apparel Style Book C94, Pulpit Apparel Style Book CP94, Budget Payment Plan 194.

E·R·MOORE CO·

425 Fifth Ave. New York, N. Y. 932 Dakin St. Chicago, Ill.

in peace times. It is an immediate answer to a disturbing question and a grave warning to a democracy—written under pressure of emergency and tragedy. Every American who reads this book will conclude it with a prayer that we may profit by the sad experiences of France.

EVELYN LUCHS

England's Hour, by Vera Brittain. Macmillan. $2.50.

Out of this war, many personal records have already come and many more will follow. But this book is not just another eye-witness account by reporter, analyst, or historian. It is noteworthy, first, because Vera Brittain is a woman of literary ability and one possessed of penetrating spiritual insight and courage. Recovering from the first shock of England's entry into the war she says, "This is no time for tears. 'I tell myself,' it is time for resolution and the rededication of ourselves . . . Let us who have striven unavailingly for peace remember and repent of the wrongs that England has done. . . . But let us remember that she has done great and wise and merciful things as well, and will achieve them again if we, her people, are determined that she shall."

In this day by day account of the air seige of London the writer speaks, not for herself alone, but for all the people whom she sees through the eyes of compassion and the fellowship of suffering. "Even in these grievous days when the end of our night seems so far away," she says, "it is surely not too soon to vow that . . . we will never again ask a young generation to die for their country instead of using their superb qualities for the building of permanent peace."

The reader feels with the writer England's travail and through her eyes looks beyond the present conflict to what England may become, praying with her: "We beseech thee to take us as we are and of thy mercy, make us what thou wouldst have us to be."—E. G. R.

American Mirror, by Halford E. Luccock. Macmillan. $2.50.

A candid camera picture of the past ten years of American life as expressed in the literature of the decade from 1930 to 1940 is revealed in this intensely interesting volume.

Beginning with a survey of the events, forces, and trends of the decade, "the soil out of which the literature of the period grew," Professor Luccock proceeds to analyze an abundance of fiction, poetry, drama, and miscellaneous writings to demonstrate how the literary people of our country thought and how the reading public reacted during that period. Almost as amazing as the book itself is the revelation of what Professor Luccock has read during the past ten years. Most of the books he mentions were never on the lists of best-sellers. He seems to have read practically every worth-while book of fiction that was published during the entire period under consideration.

The volume is no mere catalogue of previously published works. Throughout the entire survey Dr. Luccock is striving to show the ethical, social, and religious trends which this literature reflects. In it all, moreover, he is absolutely unbiased. He is not preaching. "No attempt is made to distribute halos," he avers. Thus, in the end, we see what he intended us to see, a vivid portrait of American life during a turbulent decade as revealed by its literature.

This is a book that will appeal to all thinking people. It has no axe to grind, no thesis to uphold—just a successful attempt at literary candid camera photography.

THOMAS FRANKLIN HUDSON

Introduction to Youth, by Erdman Harris. Macmillan. $1.75.

The adult leader of adolescents will acknowledge this introduction to youth from Dr. Erdman Harris, teacher in the

NOTEWORTHY BOOKS

The Incomparable Book

By Newman Watts

A well-known London religious journalist whose writings have created a sensation in England

"I have never read a more fascinating or more challenging book . . . Here are the fine old arguments for the love of, and faith in, the Bible with a wealth of new facts for illustration."—*Free Methodist.*

"A most wholesome and soul-satisfying book in this age of skepticism. . . . It deserves a wide reading."
—*Christian Observer.*

The Glory of the Manger

By Dr. Samuel Marinus Zwemer

"This is a book for the people. It won the $1,000 prize in the American Tract Society's contest as the best popular treatise on the great doctrines of Christianity. . . . Those who read the book will vote it one of the outstanding books of the year."
—*The Earnest Worker.*

"It should be constantly on hand for everyday reference."—*Chinese Recorder*

Who Is This King of Glory?

By Dr. William Hallock Johnson

"A powerful and beautiful enthronement of the King of Glory. His purpose admirably achieved is to present a vision of the glory of the Redeemer, of the glory of His cause and the power of His resurrection."—*Christianity Today*

Know the Truth

By Dr. Joseph A. Cottam

All Christians who have a desire to win others to Christ will find in "Know The Truth," a way to give an intelligent and easily understood answer to queries concerning their reasons for the faith that is in them.

"This book . . . will prove a valuable addition to the Christian's library."
American Baptist.

Price $1.50 each postpaid

At all Presbyterian Book Stores or from the publisher

American Tract Society

Organized in 1825

21 WEST 46th STREET NEW YORK, N. Y.

Lawrenceville School and lecturer at Union Theological Seminary as a most helpful book.

Psychologists have insisted that it is not so much what happens to a person that makes the difference, as how he takes it; and our chief task in this day of confusion is to help young people learn how to make the most of their lives.

The author believes that young people need to adopt a loyalty to something bigger than themselves; and that for American youth this loyalty may be to democracy with its spirit of freedom for all men. But for the religious, Dr. Harris suggests, the ideal of democracy will spread to include other nations until loyalty becomes a passion for the realization of an ultimate religion for all. Such a faith when deeply held, he declares, lifts man as a moral being above political and social accidents.

Anyone who aspires to deal with young people will appreciate Dr. Harris' guidance in leadership and counsel. He gives some attention to a deeper understanding of the qualities in human nature from which spring the characteristic actions of youth. Having understood why young people act as they do, he suggests ways of counselling in groups and individually which will help young people to face their own problems squarely, see the ultimate results of their present behavior, investigate traditional and experimental patterns, and find the resources for creative, dynamic, and satisfying living.

In all these experiments Dr. Harris repeats, our greatest gift to young people is friendship, understanding, and encouragement.

HELEN TRINDLE

A Study of Rural Society: Its Organization and Changes, by J. H. Kolb and Edmund De S. Brunner. Edited by W. F. Ogburn. Houghton Mifflin. $3.75.

In 1935 these authors brought out the first edition of this "Study of Rural Society"; the reception was what would be expected of a work by such notable students of rural life. The present edition has some additional chapters, and most of the other chapters have been rewritten in the light of recent changes.

A rural community is thought of as a town and country combination with both farmers and villagers. The organization of the rural community is carefully described with the help of graphs and figures that are based on recent authoritative studies. The authors discuss the relationship of the rural community to urban communities, the relationships within the rural community itself, the people and their characteristics, the social aspects of agriculture, functions and institutions, trends and policies.

Especially interesting, at least to this reviewer, is the authors' treatment of the role of education in rural society, their keen awareness of the spiritual factors in rural life and their appreciative view toward the importance of the rural church. Comprehensive and authoritative, this is a fine study of the elements that enter into the life of those who live and work in country and village.—C. P. H.

Books for Review in June

Blood, Sweat and Tears, by Winston Churchill. Putnam's. $3.

We Escaped, edited by William Allen Neilson. Macmillan. $2.

Begin Here, A Statement of Faith, by Dorothy L. Sayers. Harcourt, Brace. $2.

The Great Century, by Kenneth Scott Latourette. Harpers. $3.

Democracy and Social Change, by Harry F. Ward. Modern Age Books. $2.50.

This is the Victory, by Leslie D. Weatherhead. Abingdon-Cokesbury. $2.

What I Believe, by Sholem Asch. Putnams. $2.

Come Let Us Worshsip, by Albert W. Palmer. Macmillan. $1.50.

A New Doctrine for the Americas, by Charles Wertenbaker. Viking Press. $2.

The Enlightened Conscience, by Irl Goldwin Whitchurch. Harpers. $2.50.

What Price Alcohol? by Robert S. Carroll. Macmillan. $3.

Books reviewed or otherwise mentioned in this issue may be secured from your nearest Presbyterian Book Store.

JESUS
THE DIVINE LAYMAN
GOD'S
GIFT TO HUMANITY

This new book just off the press is a unique classic in Christian literature.

Book critics of the Presbyterian, Methodist, Baptist, Congregational, and United Lutheran denominations have already indorsed this new book and have placed it on sale in all their book stores in the United States.

One critic states, "Excepting the Bible, it is the best of all the many good religious books I have ever read."

You can procure this 192 page high class book from any of our book stores.

$1.25 per copy, postpaid

at all

Presbyterian Book Stores

156 Fifth Avenue ..... New York
Witherspoon Bldg. ..... Philadelphia
Granite Building..... Pittsburgh
8 South Dearborn St. ..... Chicago
311 South Spring St..... Los Angeles

THE BIBLE SPEAKS TO OUR GENERATION

By Frank Glenn Lankard

Dean of Brothers College, Drew University, Madison, N. J.

"It seems to me to be an excellent treatment, original in method and adapted to a number of uses. No matter how familiar or unfamiliar a reader may be with the Bible, this book should help him. I am really enthusiastic about it . . . a splendid book." — PROFESSOR EDGAR S. BRIGHTMAN, *Boston University*. $2.00

an Oxford University Press book on sale at all

PRESBYTERIAN BOOK STORES:

New York—Philadelphia—Pittsburgh Chicago—Los Angeles

AMERICA IS CALLING

For leaders trained by Christian Colleges to meet the needs of the hour.

For a more intelligent, consecrated, and sacrificial leadership.

For more education based on the fundamentals of Christian living.

For those who will help build Christian Educational institutions.

Fifty-eight years of heroic missionary service in building Christian citizenship is the challenging appeal of Huron College. You can help meet this challenge.

Send your contributions to
John I. Pasek, Treasurer and Business Manager

HURON COLLEGE
HURON, S. DAK.

GROVE CITY BIBLE SCHOOL

July 27 to August 2, 1941

Stimulating Program: Preaching—Lectures—Conferences. Varied recreational opportunities. Excellent living accommodations. A worth-while vacation at a reasonable cost.

For further information write:

Grove City Bible School
Grove City, Pa.

Facts and Figures

Theological education and labor was the theme of a national conference held February 27 through March 1 in which, for the first time, students and faculty members from fifteen theological seminaries and graduate schools of religion came to Washigton to confer with government officials and labor leaders. Resolutions were passed condemning discrimination against Negroes in the capital; opposing the attempt to amend existing laws and to enact new laws "designed to weaken and destroy labor's civil liberties and rights"; and urging members of the Religion and Labor Foundation "to indicate accord in working toward Farmer-Labor cooperation and to urge both groups to mutual cooperation." The conference closed with a meditation that called for sacrificial commitment to a program "that sees beyond mere palliation to fundamental changes in our economic order."

Prerequisites to Peace in Asia, by Nathaniel Peffer. (Institute of Pacific Relations, 129 East 52nd Street, New York. $1.00) is an important discussion of the conditions necessary to permanent peace. In outline these are:

1. Japan must withdraw her troops from all of China, including Manchuria, and accept Chinese independence. Attempts to dominate China can only lead to further struggles for empire.

2. The other great powers must abandon their special privileges in China, so that she is no longer a prize of conquest, a stake in power politics.

3. The great powers must not allow China to become so exhausted as to be helpless. Enough material aid must be given to make China independent and to prevent any power from being in a position to dictate to China.

4. The great powers, including Japan, must agree to a "Monroe Doctrine" for East Asia. The independence of Asiatic countries, including colonies, must be recognized in order to strengthen the sense of security, particularly of Japan.

5. The great powers and China must provide Japan with larger opportunities for peaceful trade. Tariff barriers in the colonies must be relaxed, to strengthen Japanese economy.

6. Japan must achieve a redistribution of income, to enlarge her domestic markets and to strengthen the base of her economic life.

7. The great powers must help China to achieve industrialization, through loans of money and of technicians. Industrialization is essential if China is to be able to defend herself and to raise the people's standard of living.

8. China must develop and maintain national unity to preserve her independence. Unity requires agrarian reforms and increased social control of economic and political life.

These questions need analysis by religious groups: What objectives in Asia meet both the needs of the situation and the standards of religious ideals? What do these aims mean in terms of American policy? What can members of the local church do to support such a policy?

Democracy, Religion, and World Change will be the theme of the series of annual institutes on International Relations sponsored by the American Friends Service Committee. Cost for tuition, room and board averages from $30-$35. Requests for further information should be addressed to E. A. School, 20 South 12th Street, Philadelphia.

JUNE 15-25—REED COLLEGE, PORTLAND, ORE.
JUNE 22-JULY 2—MILLS COLLEGE, OAKLAND, CALIF.
JUNE 27-JULY 6—BRYN MAWR COLLEGE, BRYN MAWR, PA.
JUNE 29-JULY 9—WHITTIER COLLEGE, WHITTIER, CALIF.

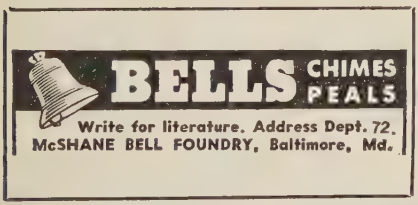
JUNE 10-19—FRIENDS UNIVERSITY, WICHITA, KANS.
JUNE 12-21—GRINNELL COLLEGE, GRINNELL, IA.
JUNE 20-30—STUDENT PEACE SERVICE—TO BE ANNOUNCED.
JUNE 23-JULY 3—WELLESLEY COLLEGE, WELLESLEY, MASS.
JUNE 21-28—UNIVERSITY OF NORTH CAROLINA, CHAPEL HILL, N.C.
AUGUST 22-29—YOUTH INSTITUTE, SHAWNEE-ON-THE-DELAWARE, PA.

United Christian Adult Movement conferences will be held throughout the country from the last of May to the end of August. The program of study, worship, and action is divided into the seven areas of Christian living: The Bible in life; personal faith and experience; Christian family life; church life and outreach; community issues; major social problems; and world relations. Total expense for registration fee, board and room ranges from $10 to $17 in the several conferences. Inquiries may be addressed to the director, Harry C. Munro, 203 North Wabash Ave., Chicago, Illinois. Dates and locations follow:

MAY 26-JUNE 1—PALISADES PARK, CALIF.
JUNE 4-10—FOREST GROVE, ORE.
JUNE 16-23—BRIDGEWATER, VA.
JULY 6-12—LAKE WAWASEE, IND.
JULY 19-26—NORTHFIELD, MASS.
JULY 8-AUG. 3—GENEVA GLEN, COLO.
AUGUST 3-10—HOLLISTER, MO.
AUGUST 3-9—FRONTENAC, MINN.
AUGUST 22-29—DUNKIRK, N.Y.

An interracial city-wide observance of Race Relations Week was promoted for the first time in the history of Knoxville, Tenn. The ministers of the city acted through a joint committee appointed by the Knoxville Ministers' Association (white) and the Interdenominational Ministerial Alliance (Negro). The week's program began on Sunday, Feb. 9, with a public meeting in one of the local churches, planned in cooperation with the Race Relations Committee of the Y.W.C.A.; and continued with a round table discussion over a radio station by a Negro minister, two white ministers, and a Jewish rabbi; a radio interview by women of three racial groups over another station; a very frank discussion of the race problem over a third station by students from Knoxville College (Negro) and the University of Tennessee, with a U-T professor in charge.

The program closed with a good will assembly in the First Methodist church, where Dr. Thomas E. Jones, president of Fisk University, addressed over six hundred white and Negro citizens. A number of white and Negro ministers throughout the city also exchanged pulpits during the week.



FOLDING CHAIRS
Brand-New Steel Folding Chairs. Full Upholstered Back and Seat. Rubber Feet. Send for Sample. $16.00 dozen.
Redington Co.
Dept. 33 Scranton, Pa.

OUT-OF-PRINT and Hard-to-Find BOOKS supplied.
Also family and town histories, magazine back numbers, etc. All subjects, all languages. Send us your lists of wants — no obligation. We report promptly. Lower prices.
Religious Books a Specialty
(We also supply current books at publishers' prices, postpaid)
AMERICAN LIBRARY SERVICE
117 W. 48th Street, Dept. 167, New York City
We Buy Old Books and Magazines

Our Labor Power—The *New York Times Magazine* of April 13 presented an interesting picture of the labor situation from the point of view of the defense program, in a series of four pictographs. The pictographs portrayed the following information: (1) *People of working age*—In a time of defense production the great bulk of the population of 132,000,000 in the United States is of working age. (2) *How many work?* The country's labor force in 1940, according to the Census Bureau, was 52,840,762 persons of 14 years and over; 45,354,030 of these employed; 7,490,332 on public emergency work or seeking work. (3) *What kind of work?* Department of Labor figures for February 1941: Employed 46,729,000, including 1,145,000 in the military service. These are distributed: manufacturing and mining, 11,528,000; agriculture, 9,000,000; other fields, 36,584,000. (4) *Workers needed 1941.* Official estimates: shipbuilding, 150,000; aircraft industry, 250,000; manufacturing as a whole, general 20 per cent increase.

First Town Hall National Conference and Leadership School, of radio fame, will convene in Town Hall, 123 West 23rd Street, New York City, May 7-9, with Dr. Harry A. Overstreet as its chairman. Meetings in the main auditorium will be followed by smaller meetings for conference and discussion of mutual problems. Immediately following the conference, the leadership school will be held from May 12-30, under the direction of Dr. and Mrs. Overstreet. To meet the need of leadership in adult education, the leadership school will provide an intensive course in the techniques of adult education, with emphasis on the public discussion-forum method. The list of leaders includes many notable names in education, the arts and sciences, journalism and foreign affairs.

Stalag VIII B, Germany, is a camp for British war prisoners. Responding to an almost unprecedented message, the American Bible Society recently shipped to this camp 4,000 English New Testaments. The request was based on one of the very few communications that have been permitted to go out from such camps in Germany. This is one of many such shipments to prisoners and war refugees, a project to which the *Presbyterian United World Emergency Fund* contributes.

The financial support of conscientious objectors presents a specially difficult problem. The policy of the government is to pay those who go into military training a monthly wage, but this policy is not followed in the case of those who are classified as conscientious objectors. This means not only that the conscientious objector's regular income stops and that he receives no remuneration for his service in civilian camp, but also, his share in the cost of these civilian public service camps amounting to $35 a month must be paid. If this is not met in other ways, it falls back as a charge upon the Society of Friends, the Church of the Brethren, and the Mennonite Church.

Up to May 1, 1941, 35 Presbyterians have been classified by the government as conscientious objectors and are waiting for assignment to one of the civilian service camps; the financial aspect of this arrangement is already a matter of real difficulty and concern. It is expected that the individual and his family will meet the cost wherever possible, but it is evident that sufficient funds will be lacking in the case of many.

It is to be presumed that the burden which these men are facing for the sake of conscience is not only a private matter but must also be the concern of all who are a part of the Christian fellowship. Members of the local church and of the presbytery to which the conscientious objector belongs, will be first to come to his support; but in some cases a wider response throughout the church may be necessary to meet the need.

WESTMINSTER COLLEGE

An old, avowedly Christian college for men, founded by early pioneers. Intensive work in small select groups. Distinguished faculty. High standards of learning. Honor system. Athletic program includes every man. Spirited campus life. Write for catalog.

F. L. McCluer, *President*
Fulton, Missouri

LINDENWOOD COLLEGE

Founded 1827

St. Charles, Missouri

Historic Lindenwood invites the members of the General Assembly to our beautiful campus while you are in St. Louis; we are only nineteen miles out.

Courses of interest for every young woman in Liberal Arts, Fine Arts, and vocational work.

Harry Morehouse Gage
President

You Can Tell Your Best Friends About

HANOVER COLLEGE

A co-educational Presbyterian college, 114 years old; $1,350,000 added to assets during Sesquicentennial period; enrollment of 400 from 20 states; extensive four-year curriculum; fully accredited; outstandingly beautiful location overlooking Ohio river; seven national fraternities and sororities.

The full cost of a year for a student is $800 to $850; but college assets allow this cost to be reduced to $550 to $600. A student of very high scholastic rank who earns a part of his expense, and lives as economically as possible, can reduce this cost to $300 or $350. For most students the range is $450 to $600.

Write for illustrative booklet and catalog to

Albert G. Parker, Jr., President
Hanover, Indiana

Save Money on your PARISH PAPERS

OUR PRICES are much lower than other printers charge—at least 50% lower. This is due to the fact we specialize in this one line of work. We turn out publications on the "mass production" plan—at the same time giving you a magazine that is individual in appearance and contents. Even the smallest church can use our service. A few subscriptions or ads will pay all expenses. At least one-half of our 400 customers make a profit from every issue.

READ WHAT OTHERS SAY

"Our Board of Trustees has found the people of the church like the magazine very much. Therefore, they have decided to underwrite all the expenses which exceed the income from the ads." Rev. C. E. Whittier, Helena, Montana

"Your service is wonderful. The people of the congregation are well pleased."—Rev. F. L. Bullock, Enfield, N. Car.

"What a handsome job you did for us on this month's issue of The Messenger. Compliments are coming in from all directions. We appreciate your co-operation and thank you sincerely for your wonderful service."—Irene Lawrence, Richmond Hill, New York

"We have heard a great amount of favorable comment on the last issue of The Silver Creek Ripple. The Art Cover made a hit with everybody."—Rev. O. K. Schlesselman, Hancock, Iowa

"Your work has been beyond our expectations. We thank you for your co-operation."—Rev. Leonard D. Bell, Okanogan, Wash.

FREE *The Parish Paper Manual gives complete information regarding local church papers.*

Send free of charge The Manual, sample parish papers, and full particulars regarding your Standardized Parish Paper Service.

USE THIS COUPON

Rev. .....

Street .....

City .....

State .....

SP

The National Religious Press

323 Ottawa Ave.

GRAND RAPIDS, MICHIGAN

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations based on reports of ten groups of national organizations judging pictures in Hollywood are not to be construed as recommendations, but represent the best available comment on current films.

Adam Had Four Sons (Columbia) (Cast: Ingrid Bergman, Warner Baxter, Susan Hayward, Fay Wray, Helen Westley, Richard Denning). A forceful, suspenseful, highly dramatic and deeply moving story of family life with its tears, tragedies and precious traditions; and of Emilie, the devoted governess, secretly in love with Adam. The father, steeped in tradition and sternly conservative, is devoted to his lovely wife and his heartbreak at her death is very deep. Emilie, with a calm, intelligent understanding of the family as a whole, is gay and sincere with his four little sons. David's wife, whom he meets at a war canteen and marries after a whirlwind affair, becomes the unpleasant contrast in the happy united family group. **Adults.**

That Hamilton Woman! (Korda-United Artists) (Cast: Vivien Leigh, Laurence Olivier, Alan Mowbray, Sara Allgood, Gladys Cooper, Henry Wilcoxon, Heather Angel, Halliwell Hobbes). An historically authentic biography of Lady Hamilton, handsomely mounted, spectacular, and intensely interesting, which presents one of the most vital and important periods of English history. Vivien Leigh as Lady Hamilton scales the heights as an emotional actress; Laurence Olivier's characterization of the doughty, not-too-attractve Nelson is dignified and sincere. There are many poignant and beautiful interludes. The great Battle of Trafalgar brings with it the inevitable tragic climax. The music is excellent. **Mature-Family** (over 14).

Meet John Doe (Warner Bros.) (Cast: Gary Cooper, Barbara Stanwyck, Edward Arnold, Walter Brennan, Spring Byington, J. Farrell MacDonald, James Gleason, Gene Lockhart, Rod LaRocque, Irving Bacon). A warmly human drama, truly significant in its eloquence. To save her job on a newspaper, a young girl creates an imaginary John Doe who, in protest against injustice and corrupt politics, is determined to jump from the tower of the city hall on Christmas Eve. The idea is so sensational that her editor hires an exballplayer to continue the campaign for better conditions as a publicity stunt. The man falls under the spell of everyone's enthusiasm and becomes a real crusader for brotherly love. His disillusionment is tragic indeed. Although the dialogue is overlong and the ending perhaps illogical and weak, for exciting drama and down-to-earth realism this is a great picture with a sincere message. **Mature-Family** (over 14).

The Hard-Boiled Canary (Paramount) (Cast: Allan Jones, Susanna Foster, Margaret Lindsay, Lynne Overman, Grace Bradley, William Collier, Sr., Heimo Haitto). This film shows fine, natural, and highly gifted children, making music joyfully in happy and healthy surroundings, each one of whom through his or her talent, is lighting a torch which will help carry on spiritual values later, in a world of materialism and selfishness. The story is of the regeneration, through her experiences at the Interlochen music camp, of a girl from reform school. **Family.**

Melody for Three (Stephens Lang-RKO) (Cast: Jean Hersholt, Fay Wray, Astrid Allwyn, Maude Eburne, Walter Woolf King). A pleasing human interest social drama, with simple, wholesome appeal, as are all in the "Dr. Christian" series. The story is not unusual, but is interestingly handled, with the beloved country doctor going out of his way to bring happiness, understanding and opportunity into the lives of his nurse, her talented son, and his brilliant father. Shots of television and a tour through a broadcasting station add interest to this delightful picture. One is fascinated with the music and technique of Schuyler Standish, the young violinist. **Family.**

Nice Girl? (Universal) (Cast: Deanna Durbin, Franchot Tone, Walter Brennan, Robert Stack, Robert Benchley). A social drama of family life with music. Jane, a motherless, small-town girl, whose ambition is to be considered grown-up and sophisticated, scorns the honest love of her local "boy-friend" and falls for a visitor from the city, only to become disillusioned and finally appreciating the true value of honest and sincere devotion. The picture is entertaining and most of Deanna Durbin's songs are beautifully rendered. Walter Brennan as the busy-body mail carrier, in love with the housekeeper, furnishes wholesome humor. **Family.**

In Old Colorado (Paramount) (Cast: William Boyd, Russell Hayden, Andy Clyde, Morris Ankurm, Margaret Hayes). A new chapter in the swift-acted Hopalong Cassidy series of riproaring early Western cattle-country melodrama, in which William Boyd has so ably identified himself. In this episode, Hopalong comes to the rescue of Ma Woods, a fine, sturdy pioneer rancher, whose water privileges are being jeopardized by neighborhood feuds, agitated by a villain. Excellent photography add to the entertainment value of this clean picture. **Family.**

Mt. Baker Park Community Church

Seattle, Washington

Reverend
A. Lorin Ridings

Chimes ring out the grand old hymns, centering the Church in the Community in a mutually worth-while way.

The flexibility of such equipment makes it possible to meet any situation, financial and practical.

RANGERTONE, INC.
ELECTRIC-MUSIC

201 Verona Avenue Newark, N. J.

CHURCH MANAGEMENT DIRECTORY for 1941-42

Will be published July 1

• •

It is a preaching and worship manual; a plan book for executive procedure; a reference book of vital statistics.

• •

Price, postpaid 75¢

• •

Send $1.25 for a six months' subscription to *Church Management* and receive this useful year book as the July-August issue.

CHURCH MANAGEMENT

1900 Euclid Avenue Cleveland, Ohio

With Only One Contract

THE FUND NOW OFFERS

1. Protection
2. Family Maintenance
3. Retirement Income

Leave Your Children Their Mother's Time and Care

For any information about life insurance write . . .

THE PRESBYTERIAN MINISTERS' FUND

Alexander Mackie, D.D., President

The First Life Insurance Company in America— The Oldest in the World

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

FOUNDED 1717 CHARTERED 1759

1805-07 WALNUT STREET • RITTENHOUSE SQUARE • PHILADELPHIA • PENNA.

A PREFACE TO CHRISTIAN THEOLOGY

By John A. Mackay

Dr. Mackay discusses the relation between theology and religion that must be taken into account in the present world. He makes a powerful appeal for a revival of theology as the only cure for current disillusionment and chaos. *"Very helpful and suggestive."* —CLARENCE EDWARD MACARTNEY. *"The most vital and readable book in the field of theology. An indispensable volume."* —DANIEL A. POLING. **$2.00**

COME, LET US WORSHIP

By Albert W. Palmer

Here is a basic manual on the practices of worship for the small church in town and country. Dr. Palmer provides a practical worship program and discusses available materials for worship, the church service, and the sermon. Building and decorating problems of the small church are also considered. *"Splendid . . . especially helpful to pastors . . . very practical and concrete."*—THE RELIGIOUS TELESCOPE **$1.50**

Order from your Presbyterian book store or from

THE MACMILLAN CO., 60 Fifth Ave., N. Y.

★ **Why does God permit War?**

★ **Is He on "our side" or the other?**

★ **Why does He not end War now?**

★ **Is His victory the kind we wish ours to be?**

THIS IS THE VICTORY

By LESLIE D. WEATHERHEAD

An Unshakeable Faith for a Time of Crisis

—stated in messages written in London amid the havoc of unprecedented disaster of the material world crashing about the author in a beleagured city.

★ To these questions—and many like them—men in "embattled Britain" are quoting the *Weatherhead* answers and taking courage. Americans *now* reading *THIS IS THE VICTORY* are doing likewise.

For here England's great spiritual leader proclaims renewed faith in a God who is sensitive to the wounds of the world—whose stability gives human minds a place to rest amid desperate weariness and turmoil—whose vision still functions above all human programs—whose divine will is man's only victory and peace.

PART ONE — Our Faith. PART TWO — Some of Faith's Allies. PART THREE — Faith's Forward Look.

Let *This Is The Victory* answer *your* questions, renew and strengthen *your* faith in God and in man. ***JUST PUBLISHED!*** **$2**

An Abingdon-Cokesbury book

On sale at all PRESBYTERIAN BOOK STORES:

New York · Philadelphia · Chicago · Pittsburgh · Los Angeles

An Enlightened Conscience

By IRL GOLDWIN WHITCHURCH

A stimulating work that breaks new ground in establishing a rationally grounded Christian ethics which will be both intellectually honest and a challenge to better living. The Bible as a remarkable record of a developing morality; Jesus as the climax of moral personality; *Christian* ethics as more than "an accumulation of sociological data"; the meaning of conscience and its education—these are but a few of the topics discussed skillfully. The author is Professor of Ethics and Philosophy at Garrett Biblical Institute. $2.50

The Touch of Life

By FRANK S. HACKETT

Forty "chapel talks" that have helped preparatory school boys to see more clearly the things that matter most in life. Recommended for use in church or family groups. $1.25

The World-View of Jesus

By ELMER W. K. MOULD

An interpretation of the teaching and philosophy of life of Jesus. "He has done what seems well-nigh impossible: write a treatment that is really *new*—not merely 'another,' but a really 'different' treatment."—*Prof. Burton S. Easton.* $2.00

The Origins of the Bible

By THEODORE GERALD SOARES

"This is an excellent guide for those who desire to know how each of the books of the Bible came to be . . . It avoids confusing arguments of scholars and portrays the results in a colorful picture."—*Religious Book Club Bulletin*

"Its style is a marvel of lucidity, a joy to read. And if any layman can be induced to read a book about the Bible, this is the book."—*Dr. Joseph Fort Newton.* $2.50

at all Presbyterian Book Stores or from

HARPER & BROTHERS 49 East 33rd St., New York